THE

CHRISTIAN OBSERVER.

No. 52. *APRIL*, 1806. [No. 52. Vol. V.

Religious Communications.

To the Editor of the Christian Observer.

THE inclosed account of the last sickness and death of Robert Cecil, first Earl of Salisbury, K. G. &c. &c. is contained in a letter addressed to James Mountague, Bishop of Bath and Wells, by Dr. Bowles, the Earl's chaplain, and afterwards Bishop of Rochester. A copy of the original manuscript was presented to the antiquary Peck, from whose *Desiderata Curiosa* the present communication is transcribed.

Lord S. was the son of the Lord Treasurer Burleigh.

I am, SIR, &c.

S. G.

REVEREND and my singular good Lord, you shall read in this diary a rude and artless discourse; this being my only preface, that, to my utmost knowledge and remembrance, here is nothing but simple truth and verity.

We went from Kensington the 28th of April, (1612) and lodged at my Lord Chandos his house in Ditton. Where, when I came to my Lord, he bade me welcome; and told me, I should go with him a long and troublesome journey*. I replied, that it was my duty so to do. And my Lord hereupon fell into a noble discourse, first of nature, then of resolution. "Of nature, that he thanked God that he had left his son that morning (whom he so loved that he would willingly die for him) without the yearning of his bowels, or any distempered passion or affection:—of resolution, that he had made his audit even with God; that he did neither fear death, nor affect relief, but left it to the blessed will of God; knowing full well, that by how much the sooner he should die, so much the sooner should he go to heaven: which, if he should not attain, he were of all men the most miserable. Further he was resolved (if God so pleased, it was all one to him) to be buried in Bath church: knowing that from any place there was a means of resurrection and a way to heaven."

On Friday, the 15th of May, he came out of his weakness, and had in the afternoon the clear use of his understanding. Among other things divinely remembered of him, he desired me to pray for him, "for that he stood in great need of it." I thereupon brake with my Lord. and told him such things, and in such manner, as God enabled me, which he apprehended in general: yet most especially he marked one thing which I alleged out of Austin, *Nonne melius est ut flagellet te, et parcat tibi: quam ut parcat tibi et damnat te?* "I have found," said he, "God's great mercy to me in this long and tedious sickness, who could have laid more upon me: but he hath disciplined me with a fatherly correction. I tell you Doctor Atkins, (his physician) you know I told you of my sickness." And so reported all the passages of the sickness of his body. "And," saith he, "you know how I conferred with Mr. Dean of Westminster† and yourself, concerning the state of my soul: how I truly confessed my sins, professed my faith, forgave all mine

* To Bath.

† George Monteine, afterwards Bishop of Lincoln.

enemies, made my peace with God, received the message of mercy from you, and had the seal of the holy sacrament. Know ye now, that I am of the same faith: I am of the same religion. I doubt not but God will have mercy upon me for his son Jesus Christ his sake; although great and many have been my sins. For which sins of mine God hath laid this sickness upon me." Here I remembered my Lord, "that God had shewed him great mercy. First, in that God could have taken him away in the act of any sin, as he did King Herod." My Lord gave an instance of another, and apprehended, with great comfort, that God had spared him, and reserved him to repentance. Again, I told him, "though his sickness was tedious and troublesome, yet it did not torment him with anguish and pain, neither took away the power of his memory and understanding." "Of all other things," quoth he, "I find God's great goodness in this, that by a lingering disease, he hath weaned me from human thoughts and cares; and hath taught me to know, there is no happiness on earth; which maketh me most willing to die, to come to that blessed place where is no change nor misery. But yet one thing troubleth me, that I could not have come to this resolution, if God had not thus afflicted me." I told my Lord, "there were two parables in the scriptures of God's mercy. One of the prodigal; another of the lost sheep. The prodigal was afflicted, and came to himself. The sheep was lost, and wandered, and afflicted, yet came not back. But the shepherd went and sought it, and brought it home, and laid it upon his shoulders." "Oh!" said my Lord, "that sheep am I! that sheep am I!" often ingeminating this speech, "that sheep am I!" And being ravished with the apprehension of such mercy in God to him a lost sheep, I was something afraid, that he would have denied to have taken physic; because he professed, "he desired nothing but to die, and to be with Christ." Wherefore I alleged two examples to him, the one of St. Martin, that spake these words upon his death-bed: "*Domine, si populo tuo sum necessarius, non recuso laborem.*" And the second of St. Paul, who said "That for him to die, in respect of himself, were far better. But to abide in the flesh was more needful for the Philippians." "O but," said my Lord, "I am unlike St. Paul. What am I to St. Paul?"—Sir Michael Hickes took the speech and said, "that although *justus est sui accusator in principio*, yet his Lordship was not in that degree a sinner, but that he might sooner find mercy at God's hands than many others, if we consider their sins." My Lord hereupon did reply, "that he did confess himself a great sinner. That his only trust was in the saving mercies of Christ. And that his resolution was not to commit sin, if God spared him life. But that he was prepared to die, and knew that his sins, though red as scarlet, were made as white as snow in the blood of Jesus Christ."

At midnight he could not sleep, but lay still, praying to God, "for his mercy, and pardon of his sins." The sum of this prayer was reducible into four heads. First, he acknowledged God's mercy in not laying greater punishment upon him, (for greater he had deserved.) Secondly, in acknowledging his sin, which procured this judgment. Thirdly, in desiring God to give him patience in this great tribulation. Fourthly, that it would please God to deliver him out of this misery by life or death: and yet submitting him to the absolute will of God.

On Saturday, (May 16,) he called for his physicians and all of us about him, and desired me to pray. After prayer, he recommended himself to his honourable friends, whom he did not expect any more to see. He commended his servants, some to his Majesty; and some to his son. And this being done he leaned on his crutches, and lifted up his eyes to

heaven. His gesture was in the likeness of a rapt passion, his mouth smiling, his hands stretching out; and he uttered this saying, "O Lord Jesus, now, sweet Jesus! let me come unto thee! my audit is made, let me come now, O Jesus, in the strength of my understanding! in the act of my memory! for, if otherwise, what will the people say? But, O Lord, I care not; thy will be done. I am safe: I am safe—" and here the tears ran down from his eyes and stopped his speech; which was seconded by the tears of the standers by, that for a great while there was nothing but a mournful silence.

Monday, (May 17.) Sir John Harington came to see my Lord; to whom my Lord said, "Sir John, now doth one cripple come to see and visit another. This it is. Death is the centre to whom we all do move. Some diameter-wise; some circularly: but all men must fall down to the centre. I know not, Sir John, which of us two is nearest, but I think myself. And it is true, *moriendum est quia nati sumus:* we must therefore die, because we were born. Yet God, by his visitation, hath sweetened death unto me; because he hath given me the lights of his grace. And I know, that though my sins were of a crimson or scarlet hue, yet they shall be all bathed in the blood of the Lamb, and shall be made whiter than snow. I do not despair of life; and I do not fear death: God's will be done, I am prepared for it."

The 20th of May, there preached at the church one Master Russell, who finished his discourse on a text of scripture which he formerly had begun, which was, *my strength is made perfect in weakness.* He made an excellent sermon. Wherewithal my Lord being made acquainted, he joyfully heard a repetition of most points of the sermon; and commanded me to bring him to him in the afternoon. Accordingly I brought him to my Lord, to whom my Lord spake as followeth. "I sent for you, Master Russell, to give you thanks for your good and excellent pains in the morning. The practice and power of religion being the only happiness of man, without which we are most miserable, you see here how God hath humbled me, and laid his rod upon me. But I trust in his mercy, because that I know I am one of those for whom the blood of Christ was shed upon the cross. I know likewise, that God's power is made perfect in weakness: and that his infinite power is able to restore me, from corruption to health. But I do not expect it, but desire rather to be unburdened of all mundane cares, and to enjoy rest in the bosom of Abraham. And if I die here, I shall willingly resign my soul to God and contentedly; to be buried in Bath Church; which I am glad to see so well beautified within and without: —without, by reparations material; and within, with provision of such men as you are, to administer food spiritual. And this I would have you know, if God do call me, that I do embrace with all my heart and soul, the religion publicly professed in this land; and do hope to be saved by the alone merits of Jesus Christ. Now let me, I pray you, know the manner of your lecture." And here my Lord heard all the particulars.

May 22. My Lord was in great fits, and asked many impertinent questions, the strength of his disease prevailing upon him. But yet two things are remarkable. First, all the impertinent things my Lord spoke of, were, as a man in a dream, without any passion, impatience, or fear. Secondly, they were of such things as took most impression in his mind. For most of that talk was of his physic; or repeating of sentences and prayers out of the book of Common Prayer, especially this one sentence, "and take not thy holy spirit from us." Which he did, because in divers conferences and prayers before, I had told him, "that God would not take away his holy spirit, though he should take

away the spirit of life." One thing more there fell out, when my Lord Hay was by. I told my Lord "that God had given to us a power, as his instruments and ministers, to preach remission of sins unto him." And therefore, according to the profession of that faith and repentance which I saw in my Lord, I told him, "that God did certify him by me, that he was in the estate of salvation." "Then," quoth my Lord, "you have a power?" I answered, "Yes." He said, "From whence?" I said, "From the church, by imposition of hands." He asked, "From whence the church had it?" I said, "From Christ." "O," said he, "that is my comfort: then I am happy." This was spoken in broken and disjointed sentences, according to the weakness of his body.—On Saturday we went to Marlborough.

On Sunday (May 24,) the Lords commanded me to preach at the church. After sermon, we came into his chamber, where we found him very weak, and no posture could give him ease. We went to prayer: and though my Lord's weakness was very much, yet, with a devout gesture, standing upon his crutches, he with affection repeated the material parts and passages of the prayer. And all the rest of the time, till we went to dinner, all his speech was nothing but of Jesus Christ, with such short ejaculations as the weakness of his body did give him leave. After dinner, Doctor Poe did rise, and I came unto him. My Lord's head lay upon two pillows upon Master Townsend's lap. Ralph Jackson was mending the swing which supported him. "So," saith he, "lift me up but this once." Then he called to Doctor Poe for his hand. Which having, he gripe'd it somewhat hard, when his eyes began to settle; and he cried "O Lord—" and so sinked down, without groan, or sigh, or struggling. At the same instant, I joined in prayer with him, "that God would receive his soul and spirit;" which short words being suddenly spoken by me, he was clean gone, and no breath nor motion in him.

This was the manner of my Lord's journey to Bath, and from thence to Marlborough, where he died the 24th of May, being the Sabbath day. And I doubt not but it was the passage of one sabbath to another—unto his eternal rest and quietness. Which if he should not have, *quid est volaticum mundi gaudium?* saith Tertullian. What is the winged pleasure of this life in regard of eternal misery? But if he enjoy, *quis separabit?* Who shall separate us from the love of Christ, who hath prepared for us eternal life?

SKETCHES OF THE REFORMATION.

NO. XI.

PRIVATE SENTIMENTS OF THE REFORMERS.

DURING the bloody persecutions which took place in the reign of Queen Mary, the Commissioners appointed for the examination and punishment of *heretics*, expressed an intention of engaging Hooper, Farrar, Bradford, and the others who, on account of religion, were imprisoned with them, in a public disputation with some popish divines. These reformers, on receiving this intelligence, were induced to draw up and publish a protestation in which they declared, that they would consent to dispute only in one way; viz. in writing; stating at the same time, fully and satisfactorily, the reasons which had led them to adopt this resolution. And fearing lest they should be deprived of any other opportunity of bearing their open testimony to those truths for the sake of which they were ready to endure the utmost extremity of suffering, they exhibited, in the same protestation, a confession of their faith: in which faith they all expressed their unalterable determination to live and die. *Fox* has preserved a copy of this valuable document; an extract or two from which

will serve to throw light on the private sentiments of our reformers, on some important points.

THE CHURCH.

"We confess and believe that the Catholic Church, which is the spouse of Christ, as a most obedient and loving wife doth embrace and follow the doctrine of the Scriptures, in all matters of religion; and therefore is she to be heard accordingly: so that those who will not hear *this* Church, *thus following and obeying the word of her husband*, we account as heretics and schismatics, according to this saying, 'If he will not hear the Church, let him be unto thee as a heathen'."

JUSTIFICATION.

"We believe and confess concerning justification, that as it cometh *only from God's mercy through Christ*, so it is perceived and had of none, who be of years of discretion, otherwise than *by faith only:* which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man, by which, as the mind is illumined, so the heart is suppled to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness, which is to be discerned, [distinguished] in the article of justification, from the righteousness which God endueth us withal in justifying us, although inseparably they go together. And this we do not for curiosity or contention sake, but for conscience sake, that it might be quiet: which it can never be, if we confound, without distinction, forgiveness of sin and Christ's justice [righteousness] imputed to us, with regeneration and inherent righteousness. By this we disallow the papistical doctrines of freewill, of works of supererogation, of merit, of the necessity of auricular confession, and satisfaction to Godward."

The protestation from which these extracts have been taken was signed on the 8th May, 1554, by the following persons, of each of whom I have, for the satisfaction of your readers, added a short account.

1. *Robert Menaven.* (Dr. Robert Farrar, Bishop of St. David's.) This excellent and learned prelate had been remarkably zealous, during the reign of Edward VI. in promoting the reformation. Soon after the accession of Queen Mary, a number of frivolous articles were exhibited against him; on which he was seized and imprisoned, and after many vexatious examinations was degraded, and condemned to be burnt. This sentence, which he endured with admirable constancy, was executed upon him in the town of Caermarthen, on the 30th May, 1555.

2. *Rowland Taylor.* The Rev. Dr. Rowland Taylor was vicar of Hadley in Suffolk, and a man of eminent piety and learning. He was highly esteemed by Cranmer, through whose recommendation he obtained the living of Hadley. Soon after the accession of Queen Mary, he was apprehended and thrown into prison, where he remained till the month of February, 1555, when he was conveyed to Oldham Common, in the vicinity of Hadley, and there burnt. During the whole of his imprisonment he manifested a fearlessness of death, and a cheerfulness, which did not forsake him even in that trying hour when he was called to seal the truth with his blood.

3. *John Philpot,* of Tenterden. He was burnt at Wye, in January, 1557.

4. *John Bradford.* He was chaplain first to Bishop Ridley and afterwards to king Edward VI. during whose reign he distinguished himself by his zeal as a preacher, in reproving sin, opposing heresy and error, inviting sinners to Christ their redeemer, and earnestly exhorting them to a holy life. In August, 1553, the first year of Mary's reign, he was seized and thrown into prison, where he continued till the month of July, 1555, when he suffered by fire in Smithfield. At the time of his martyrdom, he appeared to have forgotten his own private

griefs, and to have thought only of those of the nation. Some of his last words were, "O England, England, repent of thy sins; beware of idolatry, beware of Antichrist." "Be of good comfort," said he to the youth who suffered with him, "we shall have a merry supper with the Lord this night." He continued to the end of life the intimate friend and confidential correspondent of Ridley*.

* As it has been too much the practice of late with some periodical writers to degrade Bradford in the eyes of their readers, resembling in this, as in some other points, his papistical persecutors, I shall take the liberty of adding in a note some testimonies to his eminent worth, which Ridley, whom the same persons, somewhat perversely, profess to hold in great admiration, has left behind him. In one of his letters to Bradford, Ridley thus writes: "Dear Brother, the time is now come when it pleaseth God for Christ our saviour's sake to bid you come: happy are you that ever you were born thus to be awake at the Lord's calling. 'Well done thou good and faithful servant, because thou hast been faithful in few things, he shall place thee over many things, and thou shalt enter into the joy of thy Lord.' If it be not the place that doth sanctify the man, but the holy man doth by Christ sanctify the place, then, Brother Bradford, happy and holy shall be that place wherein thou shalt suffer, and which shall with thy ashes in Christ's cause be sprinkled over withal. All thy country may rejoice of thee, that ever it brought forth such a one, which would render his life again in HIS cause of whom he received it." "Blessed be the Holy Trinity for your threefold confession. I have read all three with great comfort and joy and thanksgiving unto God for his manifold gifts of grace, wherewith it is manifest that God did assist you mightily." The same Bishop, on the occasion of a vacancy in St. Paul's Cathedral about the close of King Edward's reign, wrote to Sir John Gates and Sir William Cecil requesting that the office might be given to Bradford, "whom in my conscience," said he, "I judge more worthy to be a Bishop, than many of us who are Bishops already to be Parish Priests." And he urges the appointment on this ground, that he himself was in daily need of learned men's counsel and conference. Ridley's Life of Ridley, p. 386.

5. *John Wigorn. and Gloc.* (John Hooper, Bishop of Worcester and Gloucester.) In the reign of Henry VIII. he had been obliged to quit the kingdom on account of his religious opinions. But on the death of that monarch he came to London, where, for some time, it was his practice to preach once or twice every day to immense crowds that flocked to hear him. At length he was called to preach before King Edward, by whom he was made Bishop of Gloucester, and afterwards of Worcester. On the accession of Mary, he was one of the first who was apprehended on the score of religion; and after a tedious imprisonment, he was conveyed to Gloucester, where he suffered martyrdom in February, 1555. The torments he was called to endure were peculiarly severe. Owing to the weather, it was three quarters of an hour after the fire was kindled around him, before it reached his vitals: and during the whole of that time he betrayed no symptom of impatience; but with a surprising fortitude bore the extremity of corporal pain, until his soul, relieved from its prison, took its flight to God.

6. *Edward Crome.* Of this divine, Ridley thus speaks in a letter to Hooper, "I pray you, Brother, salute in my name that reverend Father your fellow prisoner Dr. Crome, by whom, since the first day that I heard of his most godly and fatherly constancy in confessing the truth of the Gospel, I have conceived great consolation and joy in the Lord. For the integrity and uprightness, the gravity and innocency of that man, almost all England I think hath known long ago. Blessed be God therefore, who in such overflowing of ungodliness, and such decay of piety, hath given to us in this Father's reverend old age, such a witness for the truth of his Gospel. Truly wretched is he, whom the piety and constant confession of so worthy, so grave, and innocent a man, will not move to acknowledge and confess the truth of God."

7. *John Rogers.* The Rev. John Rogers was vicar of St. Sepulchre's, and reader of St. Paul's, in London. While Chaplain to the English factory at Antwerp, he had assisted Tindal in translating the New Testament. On the death of Henry VIII. he came to England, and afterwards received from Bishop Ridley the above appointments. Continuing faithfully to preach the Gospel after the accession of Mary, at the instigation of Bonner he was sent to Newgate, and placed among the common felons, where he remained till the 4th of February, 1555; on which day he was taken to Smithfield and burnt. He was offered a pardon by the way and at the stake, if he would recant: but he refused. His wife, accompanied by his eleven children, one at the breast, met him as he went; but even this sight did not shake his constancy: he cheerfully bade them farewell, and embraced death for the sake of Christ.

8. *Laurence Saunders.* This faithful minister of Jesus Christ enjoyed the living of All-Hallows, Bread-street, at the beginning of Mary's reign: but he soon became the object of persecution; and after an imprisonment of 15 months, he was brought to the stake, where he witnessed a good confession, on the 8th February, 1555.

9. *Edmund Laurence.* This I take to be the same, who by Fox is called the Rev. John Laurence: for he also was confined in Newgate at the same time with Bradford, and the other persons already mentioned. Of this however, I speak doubtingly. On the 29th of March, 1555, the Rev. J. Lawrence was burnt at Colchester.

10. *Miles Coverdale.* He had assisted Tindal in effecting the first version of the Scriptures into English, published in 1537, and republished with notes in 1540. In 1551, he succeeded to the see of Exeter. On the change of religion in Mary's reign, he was ejected from his bishopric and thrown into prison, from which he was released at the earnest request of the King of Denmark, and permitted to go into banishment. He returned to England on the accession of Elizabeth, but refused to be restored to his see.

I have been thus particular in my account of the individuals who signed this protestation, that the sentiments there expressed may want no part of the weight which justly belongs to them; and that, as the writings of several of these men may hereafter be referred to, your readers may have some previous knowledge of their character. In the mean time I beg to revert to the extracts from the protestation which are inserted above.

From the first extract we learn that these holy martyrs regarded heresy and *schism*, as consisting in *refusing to hear the church, while it follows and obeys the word of Christ.* But the point to which I wish particularly to call the attention of your readers is the view of justification which is exhibited in the second. Here all is plain, and express, and unambiguous. *Justification* cometh ONLY *from God's mercy through Christ;* and it is had of none, who be of years of discretion, otherwise than by FAITH ONLY. Again: this justifying faith is *wrought in the heart by the Holy Ghost*; and its effects are to *enlighten the mind*, to render it *unfeignedly submissive to the will of God*, and to produce in it *inherent righteousness*, or sanctification. Observe also how very carefully these holy men distinguish between justification and sanctification, which yet "inseparably go together." By the former we obtain forgiveness of sin and are accounted righteous before God, through the righteousness of Christ "imputed to us," and received by *faith only.* By the latter we are regenerate, made new creatures, inherently righteous or holy, the mind being enlightened with divine knowledge, and the will being wholly subjected to that of God.

Let the statement of these noble

confessors be compared with the confused and unintelligible hypotheses which have been framed on this fundamental doctrine of Christianity by some of our modern divines:—take for example Mr. Daubeny's chapter on Justification in his *Vindiciæ*, or Mr. Pearson's letter on the same subject, or such writings as those of Dr. Waterland:—and their contrariety will soon appear.

But it is not for the purpose merely of deciding a controverted question in speculative theology, however important, that I have produced the above quotation. I am far more anxious that your readers should apply the weighty testimony which is there adduced, to their own consciences; than that they should employ it in adjusting the comparative claims of others to the title of *orthodox*. Let them remember that the doctrine there stated and defended is a practical doctrine: and that it will be of no avail to have contended, however strenuously, for its truth and importance, if they have not themselves experienced its power and efficacy. The inquiry then which I would principally urge them to make is this: "Am *I* looking for salvation only from God's mercy through Christ; and do *I* possess that faith, the work of God's holy spirit, which, issuing in true holiness,—in submission to the divine will, and in active obedience,—is the only satisfactory evidence of my acceptance with God?" And the comparison which I would principally urge them to institute, is that of their hearts and lives with the holy law of God, with the character of Jesus Christ, and with the bright transcript of that character, which shone forth in those holy men who "resisted unto blood, striving against sin."

Q.

To the Editor of the Christian Observer.

SIR,

IF you think the inclosed letters upon subjects connected with the character and duties of a clergyman, likely to be useful to those who have lately entered into the ministry, they are much at your service.

I am, SIR,
Your constant reader,
M. A.

LETTERS TO A YOUNG CLERGYMAN.

LETTER I.

MY DEAR FRIEND,

IT gave me sincere pleasure to hear, that you have entered upon the duties of your office, and have obtained, at so early an age, a living of your own, in which you have a prospect of being fixed for life, in a station where you will have full scope for professional exertion. I shall most readily comply with the wishes you so earnestly express of giving you my advice on any points in which it may be wanted. Had your excellent father been living, my counsel would have been unnecessary: or had it pleased God to spare him till you were of sufficient age to observe his conduct, you would have had only to recollect and copy his example. I am conscious that my advice can but ill supply the place of his instructions.

And now, my dear Sir, before I answer any of the questions which you have proposed to me, permit me to put one inquiry to yourself,—what is the grand object you propose to yourself in becoming a Minister? Why have you entered into orders, and what do you aim at effecting? All your exertions and usefulness as a clergyman will depend entirely upon the answer which conscience may give to these enquiries. Your neighbour Mr. S— makes no scruple to profess that *his* design in taking orders was to qualify himself to receive the income of some family preferment, by which, when added to his own fortune, he might be enabled to live in a stile of great comfort. This object he has attained: his house is commodious and in excellent repair; his garden is well stocked; his wines of the best flavour; his table plentifully furnished; and he is surround-

ed by a number of cheerful friends, with whom he lives on a footing of the most pleasant intercourse. At the same time S— has no conception that he neglects his duty; he resides generally at his parsonage, preaches regularly, takes the pains of writing out the best sermons he can find, and administers the sacrament to any sick persons who desire it. He endeavours to do his duty, as he calls it, decently; and he is thought by most to perform it very respectably. It is true, he does not "*travail in birth*" with souls "*until Christ be formed* in them," nor is he "instant in season and out of season" in his ministerial labours. It is no part of his plan to take extraordinary pains, nor does he see any necessity for it.

Our acquaintance Mr. F— proposes to himself something more than this. He wishes to bring his parish into good order; and he has in some measure succeeded. He has laboured assiduously to persuade all his flock to come to church, and the attendance is certainly very full. The congregation behaves also with remarkable propriety. Every person brings his prayer book, and makes the responses with a regularity which indicates more than ordinary attention. F— has taken much pains to improve the singing, which, for a country parish is excellent. The children are regularly baptized, and taught to repeat the catechism; and he insists on their attending the confirmation. I may add, that since he succeeded to the living the number of communicants is more than doubled. The parish is in general orderly, the public houses well regulated, and there are few instances of very scandalous wickedness. I must, moreover, do him the justice to remark, that it has not been without much attention and constant endeavours on his part, that his flock has been brought into the state I have described. This unquestionably, as far as it goes, is well, and highly to be commended: and I only lament that the views of our friend have been so limited, and that he did not even intend to do more than he has effected.

Take care then, my dear Sir, that you form just and comprehensive views of your pastoral obligations, and that the objects you propose to yourself be not only right in themselves, but that they be of that noble and elevated kind which Christianity recommends to your pursuit. For this purpose collect from the New Testament what is required of the ministers of Christ. You will there find that the Son of God came down from heaven with the express view of gathering to himself, out of the corrupt world, a society of persons who should be holy and separate from sinners, who should be delivered from the pollutions that are in the world through lust, and become partakers of the divine nature; and when our blessed Lord had finished his course upon earth, he committed to his disciples the same service. They were, in Christ's stead, to beseech sinners to be reconciled to God; to make known the means of reconciliation; and to give themselves wholly up to the work of the ministry, and to the edification of the church.

In this view of the subject two things particularly deserve our attention: viz. the condition of mankind by nature, and that of those who are turned from darkness to light, and translated into the kingdom of Christ. Now though I have no particular knowledge of the state of your parish, I can easily conjecture what it is, from knowing the general state of mankind. The greatest part of your parishioners are doubtless acting only upon worldly motives, without any deep sense of religion, or any just views of the benefits of the redemption of Christ Jesus. In a word they are not faithful disciples of Christ and obedient subjects of his kingdom; but alienated from God, resting in the form of Godliness (if indeed they rest in any thing or maintain even the form of religion,) without the power of it, and therefore subject

to everlasting condemnation. Now as Christ gave a general commission to his first apostles to go through all the world, and preach the Gospel to every creature, so he has entrusted *you* with the particular charge of the souls of your parish. These you are to endeavour by all the means in your power, to convince of their sinful state, to awaken, alarm, and effectually to convert. You are to give yourself up to this work as you will answer it to Jesus Christ at the day of judgment; to make it your chief object in life to bring back these wandering sinners to their heavenly father. And if any of them give heed to your instructions, and appear sensible of their fallen state, and desirous to be renewed in the spirit of their minds, over these you are to watch with particular solicitude, guarding them against every evil way, building them up in the religion of Christ, exhorting them to maintain a constant and lively communion with God by faith and prayer, teaching them their entire dependance on the grace of Christ, and urging them to live no longer to themselves but to him who loved them and gave himself for them.

It is very evident, that while you entertain these views, and are properly influenced by them, your exertions will be unwearied. You will soon see that you have a task to execute, sufficient to engross your whole time. You will clearly perceive that the public ministrations of the Sunday form but a very small part of a clergyman's duty.

It is the misfortune of your neighbour S— that he entertains no such views, either of the present state of his flock, or of that to which it ought to be his endeavour to bring them— He thinks his parishioners in general to be already as good as others, and as good, considering the frailty of human nature, as they can be expected to be. He acknowledges that they are very ignorant, but so are the chief part of mankind, and their ignorance he conceives renders them the less guilty. He allows that they neglect many duties, and that they do many things which they ought not to do:—but who is innocent? who has not many transgressions to answer for? God will undoubtedly make a charitable allowance for our weakness and frailty, and be merciful to our sins. And he trusts that all or almost all his flock will at length, through the mercy of God, arrive safely in heaven, since none, at least very few, of them have been guilty of public outrage, or materially injured their neighbour. As for canting hypocrites and bigotted enthusiasts, he considers them as much worse than others who make no pretences to piety, both as being secretly no better than the rest of mankind, and as being manifestly guilty of uncharitableness and puffed up with spiritual pride.

Upon S—'s principle how can he take any more pains than he *does*, or *why* should he? His flock are, if not entirely what they ought to be, yet what, considering the state of the world, they always will be. He entertains no hope, and indeed but little desire, of their becoming much better; and especially he expects no material change to be wrought through his ministry. His inadequate conceptions of the corruption of human nature, and his low standard of Christian holiness, therefore, absolutely preclude him from doing, nay even from attempting to do, much good to his people.

The views of F— concerning the state of his parishioners are not materially different. Having brought them to attend church with tolerable regularity, and to be decent in their outward conduct, he too thinks that little more is necessary for them or will be required from them. They are, in general, he is disposed to think, good Christians. Doubtless they might be better, and he hopes they will grow wiser and better continually, but he does not expect much *visible* improvement; and as they *are*, he trusts the mercy of God

through the merits of Christ will cover their imperfections, and graciously receive them to heaven when they die. Of a few indeed in his parish he stands in doubt—Some never attend public worship; two or three are noted poachers, and supposed to be smugglers; one man he suspects to be a jacobin; and there are a few methodists who are too proud to be taught by him. Against all these, however, he has borne his testimony in the pulpit, and is therefore guiltless of their doom.

I believe that Mr. F— is in a certain degree desirous to perform his duty faithfully,—and possessing as he does an amiable disposition, and credit for conduct generally correct, it is greatly to be regretted that his views are not of a more exalted kind. The defect lies in his low estimate of the Christian character. He confounds Christianity with external decorum and the more sober practices of the world. He considers man as needing a little improvement rather than an entire renewal. He is not sensible that the nature of man is radically corrupt, and that his natural virtues are as defective as his vices are odious. He does not see that the object of a natural man is purely selfish, while a Christian lives to God; that the one seeks his own ease, the other the divine glory; that the principle from which the one acts is corrupt, that which influences the other holy; that vary or gild the vices of the worldly man, or so reform him as to render him respectable in the eyes of mankind, still he will be of the world, worldly, and there will be an essential difference of character between him and a Christian; that a genuine believer in Christ necessarily makes the care of his soul his principal object; that he hungers and thirsts after righteousness, striving earnestly to be renewed in the spirit of his mind; and struggling with an internal principle of evil, maintains a warfare with himself, labours to crucify the flesh with its corrupt affections, renounces the world according to his baptismal engagement, and in a word, being in Christ, is A NEW CREATURE.

A Christian, my friend, is one who practically understands the doctrines involved in such passages of Scripture as these; "I beseech you, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1. "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, pefecting holiness in the fear of God." 2 Cor. vii. 1. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20. "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God.—Set your affections on things above not on things on the earth. For ye are dead and your life is hid with Christ in God." Col. iii. 1. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." 1 Cor. vi. 19. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13. "They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his."

Rom. viii. 5. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 22. "Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father." Gal. iv. 6.

From the tenor of these passages you will judge what manner of persons the disciples of Christ ought to be. And now, my dear friend, it must be the grand object to which you devote your whole time and talents, to bring your flock to experience the power, and to live under the influence of the principles so strikingly expressed in these scriptures; that they may be "a chosen generation, a royal priesthood, a peculiar people, that they may shew forth the praises of him who hath called them out of darkness into his marvellous light," and that they may be presented at the last day as pure members of the glorious church of Christ, "not having spot or wrinkle, or any such thing," and that you may rejoice in that day that you "have not run in vain, neither laboured in vain."

For *this* purpose you are appointed a minister of Jesus Christ. You receive a salary as his servant, that unembarrassed by secular affairs, you may attend to this very thing continually. And bear it ever in mind, I entreat you, that this is to be the business of your life; that nothing must be suffered to interfere with it; that your time is to be employed in the service of your flock, your talents devoted to their welfare; and in a word, that the desire nearest your heart, which you must be daily watching, praying, and labouring to accomplish, should be to save yourself and them that hear you. That God may enable you to do this effectually, is the earnest prayer of your affectionate friend.

S. E.

To the Editor of the Christian Observer.

AMONGST the methods which have been devised by those who are friends to the ecclesiastical establishment in this kingdom, for increasing the congregations in our churches, there is one which has not received all the attention that it deserves; though it is the most ancient and obvious of all the methods proposed. I mean, that of interesting the laity in the erection of churches and chapels.

Those who prefer the dissenting mode of worship, usually find little difficulty in procuring a convenient place of meeting, wherever a congregation can be obtained; while the friends of the establishment are surrounded with difficulties in their attempts to increase the number of churches, how deficient soever the existing number may be to accommodate the people.

In order to procure a dissenting place of worship, nothing more is necessary than the union of a few opulent persons, who are of ability to purchase a small plot of ground, and erect a convenient building. Even the numerous, though small, contributions of the poorer class are often sufficient for this purpose.

If the laity are desirous of retaining in their own hands the presentation to the church which they are proposing to erect, an act of Parliament becomes necessary, which cannot be obtained without a considerable expense, besides the consent of the diocesan, the patron, and incumbent of the parish church.

Why the consent of any of these parties should be required to the erection of a new church, provided no injury is thereby done to any of them, I have yet to learn.

The plan, which it is the design of this paper to propose, is as follows: That an act of Parliament should be passed for the purpose of enabling any individual, or body of men, who shall severally or conjointly build and endow a new church, to hold the perpetual presentation thereof, after it has been

consecrated by the Bishop. That in such churches the minister shall be restrained to the service of the common prayers, together with sermons, and the administration of the Lord's supper; or if any advantage should accrue to the public from the permission of funerals, the accustomed fees should be paid to the ancient church or chapel as if no such new church existed.

To such a plan as this, I can conceive no reasonable objection. Such new church would be under the jurisdiction of the Bishop in the same manner as any other church. The patronage of the parish church would not be injured, because nothing would be taken from the patron. The incumbent of the parish church, or perpetual curacy, would suffer no diminution of his temporalities, since these would remain the same as before.

No clergyman could be minister of the new church without having been twice submitted to the examination of the Bishop, and having twice received his approbation; as the minister must have taken priest's orders.

This method of promoting the interests of the establishment can afford no injury, nor give any offence, to other societies of Christians. It leaves to them the full enjoyment of all the privileges which they have by law, and therefore obviates all just cause of complaint.

The antiquity of the method which I have proposed, will appear from the following short history of the Christian church, which I have extracted from a work intitled *Pluralities indefensible.*

"Austin, attended with several inferior clergy, came into England, to preach the Gospel, in the time of the Saxon Heptarchy." p. 9.

"Elthelbert, King of Kent, gave to him ample possessions for the maintenance of himself and his clergy. A church was built for him at Canterbury, in which he might fix his chair; and houses appointed wherein himself and clergy might dwell in common." p. 10.

"In this manner cathedral churches were founded and endowed by other Saxon Kings, for the general good of the several dioceses, that is, of their several kingdoms. For in the first foundation of Bishopricks among the Saxons, the dioceses had the same limits with the kingdoms, and so they continue at this day, as many of them as have not yet been subdivided.

"The endowment of the church, in the first ages of it, was *general.* Whatever was given by the pious converts within each Bishop's diocese, was the endowment, not of any particular *part* of the diocese, but of the whole diocese. Lands were given in free and irrevocable tenure. Tithes, paid at first as due of divine right, were afterwards confirmed by legislative authority. Oblations were made by the faithful at the times of divine service; and being collected by the itinerant priests, became a part of the common treasure of the diocese." p. 12.

"The whole ecclesiastical revenue was vested in the Bishop of the diocese. He therewith maintained himself and his emissaries; repaired the edifices of the church; relieved the poor; and entertained the stranger." p. 14.

"The increase of converts occasioned the erection of other churches, as well in the city as in places more remote from the cathedral." ib. "Itinerant preachers or priests were sent by the Bishop from the cathedral church to celebrate and preach in the rural churches." p. 15.

"This was the constant received discipline of the English church about the year 664.

"As the Saxon Kings first founded and endowed cathedrals for the general good of their respective kingdoms; so great men first founded and endowed parochial churches for the particular good of themselves, their families and tenants." p. 22, 23. "Oratories and chapels were

for this end erected by them; which being consecrated by the Bishop, were by the founders or patrons indowed with particular maintenance for the incumbent, who should there reside, and execute the holy function within the limits appointed by the patron." p. 23.

"To this endowment by the founder of a parochial church, was added another endowment by the Bishop, of the glebe, tithes, and oblations belonging to the district in which the church was erected.

"This additional endowment was found necessary to excite the laity to erect churches, and make extraordinary contributions for the maintenance of settled ministers, for the Bishops, finding the devotion of the lay-founders restrained, at last condescended, that the whole revenue of the endowment, with all other ecclesiastical profits, which should come to the hands of the priest officiating at such a church, should be taken from the *common treasure* of the diocese, and be perpetually annexed to the church of that clerk who received it. This the Bishops willingly did, as soon as by the erection of many parish churches, the necessity of maintaining so many itinerant priests ceased." p. 42.

These extracts shew us the origin of parish churches, and of lay-patronage. Churches of an inferior order were afterwards erected upon the same plan. And if this method had been closely pursued, the number of dissenting places of worship would not have been so numerous as they now are.

Soon after the first fruits and tenths had been set apart for the augmentation of small benefices, the legislature of this kingdom evidently entertained a favourable idea of the measure which I have recommended. For in the first year of George I. a statute was made, entitled, *An act for making more effectual her late Majesty's gracious intentions for augmenting the maintenance of the poor clergy,* 1 Geo. chap. 10, in which, after premising that "inasmuch as the right of presentation or nomination to small livings is of inconsiderable value, and yet it may be a great inducement to such benefactions, if the benefactors may have some right of presentation to the cure which himself contributes to augment," it is enacted, that the King or any bodies politic or corporate shall have power to alienate their right of presentation in favour of any benefactor who shall augment the living. Sect. 8. Now if the legislature thought right to hold out the prospect of the advowson, for the purpose of encouraging the *augmentation* of small livings, surely he who both builds and endows a church ought not to have less than the perpetual presentation as the recompence of his bounty.

Here an inquiry may arise respecting the value of the endowment proposed to be annexed to a new church. To this inquiry the legislature have already given an answer. For as they have judged that £.75 per annum is a sufficient stipend for any curate, they have in effect determined, that an endowment of this value would be sufficient from the founder of any new church.

As the Bishops of the English Church had recourse to this plan in the original formation of parish churches; and as it has received the sanction of the legislature, when providing for the augmentation of small livings; it certainly deserves the consideration of our ecclesiastical superiors, and of the legislature in general.

The support of our ecclesiastical establishment, by peaceable measures, and such as can give no just cause of offence to any religious sect in the kingdom, has no weak tendency to preserve the tranquillity of the state.

I have tried to find objections to the plan here proposed; but have hitherto discovered none which a

reasonable person could support. Permit me to add, that a careful attention to the state of religion in this kingdom, during the course of half a century, has convinced me, that the adoption of this plan would have proved highly favourable to the interests of true religion, as well as to those of our ecclesiastical establishment.

I am, SIR,
Yours, &c.
W. H.

To the Editor of the Christian Observer.

I HAD frequently heard of a vindication of Luther by Bishop Atterbury, as possessing considerable merit, and fully accomplishing its object. As I was not well acquainted with this prelate's writings I long acquiesced in the idea, that the above mentioned piece was only to be found in a separate pamphlet, and was likewise difficult of access. Recollecting, however, that a collection had been printed some years ago of the Miscellaneous Works of Atterbury, I resolved to examine them, and my search proved successful. I found the piece in the fourth volume, pp. 15—98. It is entitled "An Answer to some considerations on the Spirit of Martin Luther, and the Original of the Reformation at Oxford, 1687." I mention the discovery of this little work, because I am apt to think that the information will be gratifying to others, who have expressed some curiosity about it, and seemed to be ignorant that a reference to it was so easy. From the Memoirs of the Life of Atterbury in vol. v. it appears, that the author of the considerations, the work which the Bishop undertakes to answer, and which contained a violent attack upon the character and conduct of Luther, was Obadiah Walker, Master of University College, who assumed the name of the papist, Woodhead. It will detract somewhat from the reader's expectations respecting the work of Atterbury, to be told, as this account of his life tells him, that it was composed at the age of twenty-five. If, however, it does not contain all that might be wished for, it certainly justifies its title of an answer to the calumnies which it was intended to repel.

The attacks upon the character of Luther and the Reformers which have been revived of late years, have had the beneficial effect of exciting a curiosity upon the subject; and the gratification of that curiosity has never failed, with ingenuous and competent enquirers, to issue in the vindication of the persons assaulted. It is but lately that you have exposed some of the illiberal and superficial observations of Mr. Roscoe upon this subject.

The epithet *straminea* which Luther applied to the epistle of St. James in comparison of those of St. Paul, and which Mr. Roscoe has displayed with such ostentation and triumph, was, we are informed by Atterbury, omitted in every edition of his Bible after the year 1526.

It is hardly necessary to say, how the Bishop defends the Reformer against the charge of being under the dominion of a contentious spirit; as the history of that great man, his real conduct, and his provocations, are too well known at present to require any defence of his character against so unjust and injurious an imputation.

There is one passage, however, in the work, which, on account of the importance and other circumstances of the subject to which it refers, deserves to be transcribed. Your zeal, Sir, as a member and defender of the Church of England, in favour of the scriptural and Anglican doctrine of justification by faith alone, is, in these times particularly, entitled to much commendation. The extracts from Latimer in a paper of one of your correspondents for the month of February, are decisive in favour of this doctrine. And in a part of your work for the same month, for which you are yourself responsible, you have, in

my opinion, combatted successfully the erroneous notions upon this subject, which Mr. Daubeny has derived from the papists through Bishop Bull and others. This gentleman I cannot suppose to entertain any strong prejudices against Bishop Atterbury, nor any strong predilection for Luther. The doctrine of Luther on the subject of justification is well known: it is well known likewise what was the importance he conferred upon it. I wish it to be as well known, what Bishop Atterbury has expressed as his opinion respecting the doctrine of Luther, in his answer to the popish considerer, who had represented, with no injustice, Luther's doctrine of justification by faith alone as the main root of the Reformation.

"Good works are inseparable attendants upon this (Luther's) justifying faith, but they contribute nothing to the act of justification: they make not just, but are always with them that are made so. This is Luther's, was the Church of Rome's, and is now the Church of England's doctrine: if he will be pleased to attack it as such, it shall not want a defender." p. 27.

It is remarkable, that at p. 87, this writer affirms the doctrine of Luther respecting free will to be the same as that of the Church of England.

The whole of the defence is solid, spirited, and eloquent. The concluding paragraph is peculiarly animated.

Your's, &c.

MLM.

To the Editor of the Christian Observer.

ALLOW me to propose the following subject for discussion in some of your future Numbers:

Is it proper that a woman should mark her Christian principles by any, and by what particularity in her dress? Is all ornament, or is only a profusion of it, forbidden by the Gospel? In what measure is it right to endeavour to be fashionable in the article of apparel? And ought any degree of economy which is much more than common to be observed in this respect?

Any of your Correspondents who shall offer some familiar remarks on this not unimportant topic, will much oblige, SIR,

Your very obedient humble servant,

THE FATHER OF A LARGE FAMILY.

To the Editor of the Christian Observer.

AN answer to the following questions, in your publication, is requested by one much interested in the subject:

Ought religious persons to avoid, or not to seek, the society of *worldly* people, (I do not mean the idle and dissipated, but the more sober and rational) when they are not particularly required by duty to seek it? Or ought they to be solicitous to keep up their acquaintance with such persons, with a view to future usefulness, should a fit opportunity of being useful to them occur?

May not such *worldly* society be more ensnaring to the mind, than even the society of the dissipated, which would probably disgust?

Although it may be the duty of those who have much influence from their talents, their sex or their age, to mix in general society; ought not those who possess no such influence, to be cautious of following in this instance, the example of more eminent and established Christians?

A retirement even from religious society is generally allowed to be necessary for maintaining communion with God, and real spirituality of mind; may not the worldly society already spoken of be peculiarly injurious, by occupying too much time and thought, and by *gradually* producing too great an assimilation of manners and habits with the worldly-minded.

How far is associating with such persons consistent with obeying the injunction: "Be not conformed to this world?"

I am, SIR, your well-wisher,

UNA.

MISCELLANEOUS.

For the Christian Observer.

ON FLATTERY.

It may fairly be enquired of any one, who writes on a subject so hackneyed as that of *flattery*, whether he has any thing new to say? Perhaps it may be sufficient in the present case to reply that, without aspiring to say any thing *new*, it may not be useless to repeat some things, which though they may have been said before, have not, as far as I know, been placed in the prominent light in which they ought to be placed. Even respecting subjects which have been repeatedly discussed, and which every body more or less understands, it is well known that misconceptions often prevail. Of this kind, as it seems to me, are the two following with regard to flattery. First; in speaking of the evils of flattery, men too often confine their attention to what may be called *particular* flattery, or the paying of a particular compliment, either direct or indirect. Secondly; they are apt to speak, as if flattery must cease to do mischief, as soon as it was known to be flattery; that is, as if complimentary speeches were hurtful, only while they were believed to convey the real sentiments of the speaker. With a reference to these two points, it is the purpose of the present essay to submit,

First; that the most dangerous sort of flattery is that which consists, not in *particular* compliments, whether express or implied, but in *general* attention, or, as it may be called, *constructive flattery*.

Secondly; that men are often much pleased, and therefore may be much injured, by flattery, even when they know it to be such.

The *first* proposition may, on a superficial view, appear very obvious indeed, and any attempt to prove it completely superfluous. Nothing, it must be allowed, is more common than to hear of "*flattering* attentions," or, "*flattering* assiduities," or, "a behaviour *markedly flattering;*" but notwithstanding the frequent occurrence of such language, I doubt whether it is sufficiently considered that we may as effectually commit the act, or let us rather call it the *sin*, of flattery, by the general course of our behaviour towards a person, as by feasting his ear with adulatory language. Nay, however common the expressions that have been just quoted, it is certain that discourses, professedly written on the subject of flattery, generally confine almost their whole attention to such flattery as is particular or complimentary. Before we proceed to consider how far they are right in so doing, it is highly necessary to explain in a more detailed manner what we understand by *constructive flattery;* and this will be best accomplished by instances.

By this expression, I do not mean such flattery as is *acted*, or paid through the medium of actions, in opposition to *oral* flattery. The grossest flattery may be acted. Such for instance was that of Melville, mentioned by the ingenious authoress of *Hints for the Education of a young Princess*. Melville was ambassador from Mary of Scotland; and hearing Elizabeth, whose jealousy of that princess was well known, playing in an adjoining apartment, on Mary's favourite instrument, he broke into the apartment in violation of all etiquette, as if overcome by the exquisite skill of her performance. Here not a word was said, and yet the most fulsome compliment could not be more disgustingly adulatory than this action. This was, in fact, paying a dumb compliment of the most servile kind. But constructive flat-

tery is that which produces its effects, only by a series of actions, or speeches, or both, not one of which perhaps, separately taken, could be censured as deserving the name of adulation. As direct and gross flattery answers to direct and gross deception, that is, to falsehood; and as indirect flattery answers to indirect deception or equivocation; so constructive flattery may be compared to political dissimulation of the more decent kind. A statesman of character does not, perhaps, say any thing untrue; but still, by manœuvring, by covering his real motives, by taking circuitous measures, and in short, by a series of actions, not one of which is, strictly speaking, in itself or singly deceptive, he may very effectually deceive the whole world. This is analogous with that studied complaisance which we have termed constructive flattery. The very height of it is that species of insincere and manœuvring conduct which Lord Bacon recommends to the Earl of Essex, in a letter of counsel to that nobleman, dated 1596; and which he very properly couples with oral flattery of the most deceptive kind.

"Thirdly, when at any time your Lordship upon occasion happen in speeches to do her Majesty right, for there is no such matter as flattery amongst you all; I fear you handle it *magis in speciem adornatis verbis, quàm ut sentire videaris.* So that a man may read formality in your countenance; whereas your Lordship should do it familiarly, *et oratione fidâ.*

"Fourthly, your Lordship should never be without some particulars afoot, which you should seem to pursue with earnestness and affection; and then let them fall, upon taking knowledge of her Majesty's opposition and dislike. Of which the weightiest sort may be, if your Lordship offer to labour, in the behalf of some that you favour, for some of the places now void; choosing such a subject as you think her Majesty is like to oppose unto: and if you will say that this is *conjunctum cum alienâ injuriâ* (attended with injury to a third person), I will not answer, *Hæc non aliter constabunt* (it cannot be helped); but I say, commendation from so good a mouth doth not hurt a man, though you prevail not. A less weighty sort of particulars may be the pretence of some journeys, which at her Majesty's request your Lordship might relinquish; as if you would pretend a journey to see your living and estate towards Wales, or the like: for as for great foreign journeys of employment and service, it standeth not with your gravity to play or stratagem with them. And the lightest sort of particulars, which yet are not to be neglected, are in your habits, apparel, wearing, gestures, and the like."

It scarcely needs to be mentioned, that "the lightest sort of particulars" here noted, fully amount to the kind of flattery of which we have been speaking; as the others border upon direct deception. But how melancholy to read such morality from the pen of so great a moralist! Essex indeed was too high spirited to play this dirty game with skill; he "had a settled opinion, (as Lord Bacon elsewhere informs us) that the Queen could be brought to nothing but by a kind of necessity and authority*;" and this opinion cost him his life.

It is so important to classify both virtues and vices properly, that I may be excused for attempting to prove the identity of studied obsequiousness and direct flattery, not with respect to the motives of the agent (*that* will be instantly allowed), but with respect to the manner in which they operate on the person to whom they are directed.

The mischief of flattery, as far as its object is concerned, is, that it ministers to his vanity. A vain man is one, who either gives himself credit for some good quality or accomplishment which he possesses

* See Bacon's Apology for his own conduct towards Essex.

not, or over-rates the value of those which he really possesses. Whatever therefore induces him to do either the one or the other, feeds and inflames his vanity. Particular flattery is generally directed *definitely* to one of these two objects. A compliment either praises a man falsely for what he has not, or inordinately for what he has. Constructive flattery may be said to be directed *indefinitely* to one of the same two objects. He, to whom it is paid, finding that he attracts more notice than others, naturally imagines himself to be more attractive than he is; but, as the homage is *general*, it is left to his own imagination, either to fancy himself possessed of imaginary excellencies, or to miscompute the worth of those which he may actually claim. In fact, however, he always does either one or the other, or perhaps both. The moral mischief, therefore, produced by both sorts of flattery, is the same. Both tempt a man *to think more highly of himself than he ought to think*; that is, they tempt him to sin.

Both sorts of flattery also redound by exactly the same process, to the advantage of the flatterer. The feeling of gratified vanity (such is the evil state of our nature) is uniformly attended with a feeling of complacence and happiness. The principle of association naturally attaches men to those whose presence excites in them this feeling of complacence; that is, to the flatterers; and the attachment, when once created, issues in substantial acts of bounty.

This parallel seems to prove that studied complaisance not only may be *called* flattery, but *is* flattery. It may be thought, however, that this is a mere dispute about words. "What more common (it may be asked) than to consider nearly in the same light the obsequious man, and the flatterer? These characters, if not generally identified, yet are generally regarded as allied, and both are always reprobated; what is gained, then, by confounding them?"

Before any attempt is made to answer this question, it may be observed, that by constructive flattery is not meant *merely* obsequiousness, but *studied* obsequiousness. Servility may sometimes proceed, not from any design, but from mere weakness and extraordinary pliancy of mind, and proceed from this cause so evidently, that the personage who is the object of it, however pleased, shall no more feel himself flattered by it, than he feels himself flattered by the softness of his pillow, or the comfortable pliancy of his shoe.

But to proceed,—surely, it is not true that studied obsequiousness or complaisance is generally regarded in the same light with particular or complimentary adulation. It may be considered as the same kind of evil; but it is considered as a much less evil. Too many there are, perhaps even among the more religious, who would on no account pay a totally undeserved compliment,—this they would regard as telling a direct untruth,—but who do not scruple, when they have some interest in view, to diffuse the same portion of untruth over a greater surface, by practising all the manœuvres of designing complaisance. Obsequiousness, when it leads to something *in other views* culpable, is indeed severely censured; but otherwise, it is, I believe, chiefly looked upon as arguing a sort of meanness of character in the agent, without any reference to its pernicious effects on the mind of the object. We are constantly admonished to "beware of *flattery*," as something ensnaring and baneful; but who is admonished to beware of *obsequiousness?* And yet, if the parallel which was drawn between them, be just, obsequiousness, such as we have described it, is the more ensnaring and baneful of the two, because it produces the same mischief with more subtlety.

Therapon is a man who professes to guide his conduct by the principles of religion, and accordingly makes a point of strictly "telling truth." Going out on some important business one morning, he en-

counters his most intimate friend, nods to him in passing, and assures him hastily that he cannot stop, because he has not a moment to lose; which was really the case. He has hardly turned the corner of the next street, before he is met by a great man, by whose interest he hopes to procure the appointment of secretary to a certain commission lately set on foot. Therapon does not directly flatter this grandee; he neither applauds his gait, nor quotes verses about his address; but he instantly halts with a bow; enquires particularly about his patron's gout; then proceeds to ask after her ladyship; then after the young family, all of whom he particularly names, in the order of their respective ages, not forgetting "the sweet little cherub in arms, who is the very image of its dear mama;" and then listens, with much apparent good humour, to thirteen different stories from the mouth of his Lordship, each of which he has heard thirteen times before; while the unhappy persons with whom he was to confer on business, are left to learn a wholesome lesson of patience and punctuality. Yet in all this conference, Therapon pays no compliments (excepting indeed one to the "sweet little cherub" before mentioned); but is he not *guilty?*

Placidus was a witness of this interview, and he blames the conduct of Therapon, as "mean and wrong." If you, then, ask Placidus, why it is that he himself so often waits upon the same great man who met Therapon, hears patiently the same stories, and enquires after the same children, he will answer that he "never breaks through any other appointment, to visit his patron; he only goes, when he has *nothing better to do.*" So that the guilt of Therapon, it seems, consisted, not in his ministering to the great man's vanity, but in his neglecting his business! Is not Placidus also *guilty?*

It is not, therefore, unimportant to shew these men, that they are guilty of *deception* in this their conduct, and what is worse, of throwing temptations in the way of others. Names are indeed but *breath;* but a change of nomenclature has sometimes been very useful in philosophy; and by classing the conduct described under the head of *flattery,* we draw it under all the rules given respecting that vice, point it out as leading to the same mischiefs, and expose it to the same censure.

"Are we then never to be more *complaisant* than we feel ourselves *disposed* to be, lest we should be guilty of deception?" It might as well be asked, "Are we to commit murder whenever we feel ourselves tempted to do so, lest we should be guilty of hypocrisy?" The Socratic receipt for seeming what we should be, is "to be what we would seem:" we should mend our dispositions first; but yet when they are wrong, we are bound not to obey them. We are commanded to be *courteous unto all men;* and the shortest way of doing right, is to overcome our evil inclinations: but one method of overcoming them is to force ourselves, as far as we can, to do right in spite of them; and at all events they will not be overcome by being indulged.

To know what is the due measure of courtesy to all men, and when we have attained the true pitch, there is one cardinal rule, which cannot be too often repeated. Cultivate that holy principle, whose fruits are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The method of acquiring this principle is immediately added; "and *they that are Christ's,* have crucified the flesh with the affections and lusts."

On the *first* point proposed, enough seems to have been said.

The *second* position which this essay was intended to maintain is this, that men are often much pleased, and therefore may be much injured, by flattery, even when they know it to be such.

(The remainder in our next.)

For the Christian Observer.

THE GOLDEN PILLAR.

THERE is a curious old Oriental fable, the recital of which may, I think, be not without its use. This fable tells us, that somewhere or other—I forget where,—there was once a temple furnished with a multitude of *pillars*, one of which had the singular property of conferring immortal youth and happiness on all who took hold of it for a few hours. Of course, it may be supposed that multitudes of pilgrims flocked to the temple from all lands, in order to taste the virtue of *the golden pillar;* and as by the rules of the place, no person was allowed to visit it above *once*, it was very important not to mistake the pillar which they clasped.

Once on a time, the fable proceeds to say, a number of pilgrims arrived at the temple in a dark night. The rules of the place forbidding them to stay above a certain number of hours, it was necessary for them to seek out the golden pillar immediately. But it being impossible, from the darkness, to distinguish one pillar from another, they differed in their choice: each seized hold of a pillar for himself, and each obstinately maintained himself to be in the right. Here the story closes with this remark; "The morning alone can shew which of these travellers had attached himself to *the golden pillar.*"

The fable is understood to point out the different religions which divide the globe, and which are represented by the various pillars of the temple. One only can be the right one: but, in the opinion of this oriental fabulist, it is impossible in this world, to determine which is that *one;* and I suppose the intended moral to be, *the necessity of universal toleration and charity.*

The recollection of this apologue the other evening (I originally heard it many years ago) excited in my mind a good deal of reflection. I could not believe that mankind were really left in so much doubt with respect to their most important concerns, as the fabulist seems to imagine. The night (methought) must be dark indeed, in which no means can be found of distinguishing, in the open air, between a pillar of gold and a pillar of lead; nor is it at all impossible to discover the true religion, if we honestly use those faculties which God has given us for this purpose. We may be very tolerant and very benevolent without thinking one religion as likely to be right as another; for why may not charity exist without scepticism?

I then proceeded to consider the number of pillars in the Christian church. At this moment (I reflected) how many religious controversies shake even this island to its centre! How many and what different assertions about the primitive doctrines! With what confidence every body claims the *golden pillar* to himself! Surely the twilight about us is bright enough to shew us the object of our wishes, if we did not darken our own sight with the scales of passion, prejudice, and perverseness. Here also we enjoy this vast advantage over the heathen idolater, that in the Scriptures we have an exact *model,* as it were, of the *golden pillar:* we carry the model in our own hands, and an attentive observation will enable us to compare it, obscure as the night may be, with the pillar to which we stand nearest; nor is there any thing to prevent our pursuing the comparison till we are successful. The want of sunshine, instead of rendering us indifferent, should only serve to quicken our attention.

These thoughts hovered about my mind all the evening, till at last, having fairly watched me asleep, they would not even then betake themselves to rest, but assumed the shape of the following *dream.*

Methought I saw an edifice like that which the fable describes; it was a vast roof raised on innumerable pillars, and I understood it to

be called THE PROTESTANT CHURCH. I saw also a great number of travellers, who had just arrived at this building, and whom I imagined to be in search of *the golden pillar*. It was a somewhat dark and cloudy night; occasionally however, the clouds broke a little, and gave way to a faint moon-light; nor was the gloom on the whole so thick and intense, as to render the eyes of the travellers useless, or their search entirely hopeless. They could easily see both one another, and the general form and appearance of the pillars of the building.

Each of the pillars bore a title in illuminated characters, which, however, rather dazzled than assisted the sight; but methought, the pilgrims were particularly warned not to pay an implicit attention to these titles: they were desired to rely solely on a close examination of the pillars themselves; and to help them in this task, I perceived that each of them was furnished with a small *model* of the golden pillar. These models, I thought, were made of such materials as would not hastily decay of themselves, but yet frail and apt to be injured when treated with neglect.

I now felt extremely anxious to learn how these pilgrims fared, and I resolved to watch the progress of their search with care. But how great was my surprise on perceiving the greater number of them paying no attention to the object of their journey, and hardly even looking at any of the pillars! To this groupe I advanced nearer, and observed that they were formed in different sets or parties, and that, quite forgetting the golden pillar, they were mostly employed in amusing themselves and each other with mixed conversation on various subjects. They joked, they laughed, they sung; and perhaps they went so far as to remark on the huge size of the temple, or the cloudiness of the night. As I seemed to myself to be a spectator of this scene, methought I approached one of these merry triflers, and begged to remind him of his business in that place. He replied with easy politeness, that "he had only just arrived, and that it wanted many hours of the time, when he should be obliged to quit the temple." I rejoined, that time passed very quickly away, when persons were agreeably employed, and that even the morning (which was understood to be the utmost limit of their time) might surprise him before he was aware. He answered, rather tartly, that he "intended to begin his search *almost directly;*" and then resumed his jovial occupations.

I thought I might perhaps expostulate more successfully with another person whom I perceived sitting alone at a short distance, apparently in a thoughtful, if not a sullen mood; but I had hardly begun to question him, when he cut me short, by complaining in a grumbling tone of the darkness of the night: "It was impossible (he said) to do any thing to any purpose in such a night, and he was determined not to wear his eyes out in seeking what, he knew, could never be found." I begged him to reflect on the importance of the object, and at least to use all the means in his power; but he preserved a sulky silence, and I retired.

I next accosted a man apparently sedate and grave, and yet, as far as the night allowed me to observe, of a cheerful countenance; who was walking backwards and forwards, and occasionaliy resting against any pillar that happened to be next to him. "Sir, (said he) I have just now satisfied myself, after much thought, of the folly of expecting from this golden pillar all the benefits that it is said to confer. What is gold but matter? And who does not know that matter has none of these wonderful properties?" I observed, that he had the best authority for believing what he had heard of the golden pillar; and that, where nothing contradictory was affirmed, I thought he was bound to believe what was said on credible evidence.

The philosopher put me by, exclaiming in a contemptuous tone, "Sir, Sir, talk to old women of these marvels!"

I cannot now distinctly remember all the scenes of this kind to which I was witness. I only remember that some of the pilgrims were quietly sleeping, others feasting, and others quarrelling. Most of all however, I was surprised to see a small party sitting together, and most diligently admiring the model of the golden pillar, remarking its symmetry and measuring its proportions; while they seemed totally to forget that they were come there to find the golden pillar itself.

But though the majority were so negligent, yet a very considerable number had actually taken possession of the various pillars of the edifice. I now approached some of these; and first, some who had attached themselves to the very outermost of the pillars, and indeed to pillars which seemed to me hardly to belong to the same building as the rest, nor did I think they were really connected with the roof. But the most amazing circumstance was, that the shapes of these pillars were, in every respect, totally unlike that of the model, nor could I conceive how, in the darkest night, any one of them could be mistaken for the golden pillar. I therefore set myself with eagerness to learn the cause of this phenomenon.

A young man near me had planted himself by a pillar, which was inscribed with the words, *universal charity*. It was an irregular spiral, and on placing my eye near it, there was light enough plainly to perceive, that so far from being gold, it was an ill-cemented composition of a variety of base materials. I was astonished at the apparent contentment of the youth, notwithstanding the vast difference between his pillar and his model; but, on looking nearer, I perceived that he had almost broken his model to pieces, in attempting to twist it into the shape of the pillar. The morning discovered this to be *the pillar of* LATITUDINARIANISM.

Close to this were two pillars; the one, inscribed *unitarianism;* the other, *rational Christianity;* which were in the morning, found to be respectively *the pillars of* SOCINIANISM *and* ARIANISM. These also were strikingly unlike the model: that of *socinianism*, in particular, reminded me of a *Mahomedan minaret*, while the other seemed a vamped-up fragment of some old *Athenian* column. But it soon appeared that the models in the hands of the persons who had taken their stand by these pillars, were perpetually becoming more and more like the pillars; for both the Arian and the Socinian champions were bitterly complaining of the "spurious additions" that had been patched on the model, and using every endeavour to file these supposed additions away, till at last they left hardly any thing behind

After this, I could not greatly wonder at seeing a man, who had entrenched himself by the *pillar of* DEISM, dash his model to pieces, declaring that "he had found the right pillar, and that therefore the model must be wrong;" although I could not help thinking his conduct a little preposterous.

By this time, however, I had got plainly out of the pale of the temple; and I therefore returned into the interior. Here I was much interested by discerning with tolerable clearness five or six pillars close together, all of which, by so dim a light, seemed extremely to resemble the model. Among these pillars were a few pilgrims, who appeared to feel a real anxiety lest they should be guilty of a wrong choice; and I watched them with not a little curiosity.

I soon found that they could not altogether agree on the golden pillar, though all were convinced that among these five or six it was to be found. Orthopus was attracted by a pillar, which bore the inscription *scriptural truth*. Remembering, however, that the inscriptions were not

to be implicitly trusted, he closely examined the base and lower parts of the pillar, and after some time clearly made out that they were of gold and extremely solid. Here he fixed his choice. His friend Ethicus begged him to observe, that the rest of the pillar did not appear to correspond, either in strength or in materials, to the base; but Orthopus was confident of his good fortune, declaring that "a good foundation was every thing, and that the superstructure might take care of itself." He forgot that, though a good foundation is indispensable, yet its only use is, to support a good superstructure. The morning proved his pillar to be that of ANTINOMIANISM.

Ethicus made choice of another, entitled *practical religion.* In spite of the gloom, he could easily perceive that its materials were extremely bright, and its shape beautiful. Orthopus called out to him, as he gently struck it, that it was certainly hollow, by the sound it returned; but Ethicus would not listen; nor did he discover, what a little attention would have shewn him, that his pillar was beautiful only when seen from one side, that in other views it plainly seemed crooked, and that it was altogether hollow, and made of some base metal gilded. Ethicus would have perhaps started, had he suspected that he was clinging to *the pillar of* PELAGIANISM.

A pillar entitled *the good old cause* mightily pleased Docilis. He was charmed with some old characters, resembling hieroglyphics, which, on a close inspection, it could be perceived to bear in relief. Eusebes and Biblicus, who assisted in the inspection, assured him that, though these old characters were of gold, yet the substance of the pillar was nothing but cypress-wood, stuffed with some old parchments, which were here and there discernible through large cracks in the wood. Docilis was blind to all this, while he expatiated on the antiquity of these mystic inscriptions and the wisdom they probably contained. The pillar was afterwards found to be that of TRADITIONAL FAITH.

Eusebes and Biblicus passed on to another, the apparent richness of which, when they advanced very near it, arrested them both. But Eusebes could not help suspecting this glitter, and on gently rubbing it, found he displaced a quantity of *gold dust,* which flew into his eyes and blinded him for some seconds. He was then convinced that the pillar was built of some base materials, to which the gold dust had been made to adhere, and determined to quit it. All this, however, had a contrary effect on Biblicus. The dust so filled his eyes, that he could no longer distinctly see either the pillar or his model; and he therefore remained satisfied that his search had been crowned with success, no means being left to him of detecting his error. This pillar bore the title of *the good fight of faith,* but the daylight proved Biblicus to have chosen *the pillar of* POLEMICAL RELIGION.

Eusebes now betook himself to a pillar entitled *Christianity,* which both he and his friends had already passed by, partly on account of its dark and unpromising appearance, and partly perhaps, because it bore so *general* a title; but it now occurred to Eusebes that this title was in fact a very comprehensive one, and that, after all, the title was of little consequence. He approached therefore this pillar, and examined it very narrowly. He was roused on observing, that wherever he brushed away the dust upon it, gold made its appearance, as he could plainly discern. He therefore inspected it on all sides, and compared it again and again with the model, and at last could not forbear hoping that he had found the invaluable *golden pillar.*

I own that, even without paying any particular attention to the pillar which Eusebes had chosen, I was much inclined to think that he had

chosen aright; and that for the following reasons:

1. He was the only one of the pilgrims, who was not content with examining his pillar only *once*, but even after he had taken his stand, most carefully *repeated* the examination from time to time. None of the pilgrims could help being occasionally troubled with the apprehension of having made a wrong choice; but the rest seemed always to quiet their fears with recollecting the care they had taken in choosing at first: they even seemed afraid of examining again, lest they should discover some flaw and unsettle their opinions. Eusebes alone, whenever he was perplexed with doubts, always began the examination afresh, and still more minutely than before; and I could remark that the result of this plan was a growing acquiescence in his original choice.

2. Eusebes not only examined repeatedly, but also much more *minutely* and *impartially* than his brother-pilgrims. Each of *them* appeared willing to dwell on some *particular* excellence in his favourite pillar, and to console himself with the possession of this for the want of the rest. If Docilis was told that his pillar, though it very accurately agreed with the model in its shape, was yet manifestly full of cracks and flaws, he would immediately answer that "it was a great thing to have the shape so exactly." If Orthopus was desired to observe that the upper part of his pillar had no symmetry or even shape, he would instantly begin to boast of the solidity of its foundation. If you hinted to Ethicus that, in many points of view, his pillar did not appear to be properly poised on its base, he would stop you short with exclaiming, "These minutiæ are of no consequence; you must attend only to the *general effect*." But Eusebes, whenever any apparent imperfection was pointed out to him, lost not a moment in setting himself to examine the matter with seriousness.

3. Eusebes diligently availed himself of *occasional circumstances* to try the soundness of his choice. Whenever a gust of wind swept through the temple, or the passing off of a cloud left the heavens brighter for a few moments, he would seize the opportunity, either of observing the strength, or of examining the shape, of his pillar. It was otherwise with his companions. If (for example) their pillars were shaken by the wind, (and this, I observed, they all were, except that of Eusebes) they would say, "No wonder;—such a storm as this would shake a rock of adamant;" and this spirit they always evinced, though in various forms.

4. The spirit in which Eusebes made these various examinations, and which uniformly distinguished him, was materially different from the spirit discovered by the rest of the pilgrims. He was always humble and self-diffident: they were positive and self-satisfied. He alone gave advice with kindness and received it without impatience. He appeared by far the most earnest in warning his friends of the error of their choice, and in inviting them to try their fortune at the same pillar with himself. In the others I discovered an uneasiness, and methought a growing uneasiness, at receiving any caution or admonition from their neighbours. If their choice was blamed, they were fond of recriminating; and, if invited to alter their stand, they would decline it with haughtiness. If this asperity of manner discovered itself more in any of them than in the rest, it was in Orthopus and Biblicus. In all of them, however, there seemed a lurking consciousness, that *every thing was not right*.

For these and some other similar reasons, I could not help thinking that Eusebes had been successful in his choice. Methought I perceived that he himself being, as I have already said, more and more convinced of it, perpetually renewed his remonstrances with his friends. They heard him with the same ill

humour as before, till at last one of them (I did not observe which) disdainfully exclaimed, "Pray, Eusebes, keep your good advice to yourself: I really long to be delivered from your importunity; and I therefore wish you joy of your choice *till the morning.*"

At the mention of the word *morning*, my mind, with the inconsistency peculiar to dreams, ran in a moment through all the remaining stages of the night; and suddenly, methought, I was witness to the breaking of the brightest day that I had ever beheld. The "sun shining in his strength" had just surmounted the horizon; a stream of effulgence shot from his orb; and all nature seemed to lie naked and open to his beams. A loud cry directed my attention to the temple. The counterfeits of the night stood all exposed at once: but what language can describe the confusion and despair of those numerous persons who now perceived, when it was too late, the error of their choice, and the folly of their conduct! One only pillar could I discover of "gold tried in the fire," glittering with the glory of daylight, and reflecting the sunbeams in every direction. But the blaze was too powerful for my sight, and I had only just time to observe that it was the pillar of Eusebes, when I started from my sleep.

Thou, whose eye is now perusing these lines, remember that thou thyself art at this moment in the TEMPLE; that there is but ONE GOLDEN PILLAR; and, that *the morning is at hand!* A.

FRAGMENTS.

AUGUSTIN'S MOTHER.

AUGUSTINE, in the 3d book of his Confessions, as given us by Mr. Milner, in his History of the Church of Christ, vol. ii. p. 342, mentions the following anecdote of his mother Monica, which may be considered, especially when we connect it with the future conversion of her son, as a remarkable encouragement to the prayers of parents for their children.

"I remember also," they are the words of Austin, "that she intreated a certain Bishop to undertake to reason me out of my errors. He was a person not backward to attempt this, where he found a docile subject. 'But your son,' says he, 'is too much elated at present, and carried away with the pleasing novelty of his error, to regard any arguments, as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will in the course of his study discover his error. I myself, perverted by my mother, was once a Manichee, and read almost all their books, and yet at length was convinced of my error, without the help of any disputant.' All this satisfied not my anxious parent; with floods of tears she persisted in her request, when at last he, a little out of temper on account of her importunity, said, 'Be gone, good woman; it is not possible that a child of such tears should perish.' She has often told me since, that this answer impressed her mind like a voice from heaven."

LORD BACON ON CLERICAL MEETINGS.

Speaking of the means of improving preaching, he proceeds to recommend "three considerations;" the first of which is as follows:

"Whether it were not requisite to renew that good exercise which was practised in this church some years, and afterwards put down by order indeed from the church, in regard of some abuse thereof, inconvenient for those times, and yet against the advice and opinion of one of the greatest and gravest prelates of the land, and was commonly called prophesying; which was this: that the ministers within a precinct did meet upon a week-day in some principal town, where there was some ancient grave minister that was president, and an auditory admitted of gentlemen, or other persons of

leisure. Then every minister successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour or better, and in the whole some two hours: and so the exercise being begun and concluded with prayer, and the president giving a text for the next meeting, the assembly was dissolved. And this was, as I take it, a fortnight's exercise; which in my opinion was the best way to frame and train up preachers to handle the word of God, as it ought to be handled, that hath been practised." He proceeds to recommend, *first*, that after this more public exercise, there should be a private meeting of the ministers, where they might mutually admonish each other, or object to any thing unsound or uncomely that had passed in the conference; *secondly*, that the practice should be adopted in the universities as well as in the country.

BACON'S TREATISE CONCERNING THE CHURCH.

REVIEW OF NEW PUBLICATIONS.

ROBINSON'S *Christian System.*

(Concluded from page 168.*)*

WE now advance to the 3d volume of these Essays, in which Mr. Robinson professes more particularly to treat of the practical part of Christianity. And here we are inclined to think that the pious author is under a disadvantage, in consequence of a defect in the plan which he has adopted. Mr. Robinson endeavours to furnish a summary of Christian practice by means of essays on the Ten Commandments, on the Lord's Prayer, on Worship, and on the Sacraments; but chiefly on the Ten Commandments. It is true that by an extensive interpretation of each of the commandments he supplies in part the deficiency of which we complain. He has moreover spoken *generally* of sanctification in the conclusion of his second volume, and he has interspersed among his doctrinal discussions many very important practical remarks. Still, however, we consider that "Christian System" to be imperfectly delineated which treats of the specific subject of Christian practice, by means of an amplification of the ten commandments; and refers to the various precepts of Christ and his apostles, only in illustration and confirmation of the law of Moses. The decalogue is for the most part a promulgation of prohibitions, "Thou shalt not kill;"—"Thou shalt not steal," &c. It is true that when a vice is forbidden, the virtue which stands opposed to that vice may be considered as commanded: but is it enjoined as clearly, authoritatively, and fully, and also as evangelically and spiritually, as in the specific precepts of the New Testament? Take the case of charity to the poor, and of compassion to the afflicted. We may undoubtedly infer these duties from the injunction not to kill; but with what immense advantage do we learn the same lesson, when we hear our Saviour expressly say—"Give to him that asketh of thee, and from him that would borrow of thee turn not thou away:" or when we find him describing the day of judgment, as the day when the son of man shall say to them on the right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: I was an hungred and ye gave me meat, thirsty, and ye gave me drink, naked and ye clothed me." Take as another instance the virtue of humility. The doctrines of the Gospel, on which Mr. Robinson has expatiated in his

two first volumes, are unquestionably calculated to produce this grace. Nevertheless, we also need *precepts* to humility; and accordingly these abound in the New Testament. But it is difficult to deduce this virtue from any one of the ten commandments; and it is not very convenient to inculcate it by the medium of a comment on the Lord's prayer, and the sacraments; more especially if humility towards our fellow creatures is insisted on as fully as it ought to be. How earnest is Christ; how zealous are the apostles on this subject! "Blessed are the poor in spirit, for theirs is the kingdom of God." "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."—"All of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble."

We will adduce one other illustration of our general remark. Obedience to governors is an important duty plainly taught in the New Testament, but not so plainly by the decalogue. Mr. Robinson, it is true, by employing five essays on the 5th commandment, has introduced all the relative duties under this head. But will every reader readily admit that the command which says, "Honour thy father and thy mother," involves an obligation to pay taxes to government? Or will every wife perceive that it inculcates submission to her husband?

We are sensible that in offering these remarks we may perhaps be considered as animadverting, not merely on the practice of ministers of various classes, but in some measure also on that of the Church of England: for our church, both by introducing the commandments into her liturgy, and inculcating them in her catechism, as well as by deducing her definition of our duty to God and man obviously from this source, has undoubtedly countenanced the habit of inculcating all the various lessons of obedience through the medium of the ten commandments. It deserves however, to be noticed, that in her homilies at least, which treat separately and specifically of various practical subjects, she affords us an example of another mode of instruction; and moreover, that the conciseness of the ten commandments furnishes a good reason for their introduction both into our liturgy and catechism. We are of opinion that the very circumstance of our church having appeared to follow this course, renders it the more necessary for her ministers to enlarge the views of their hearers on the subject of Christian obedience, by presenting to them those abundant lessons of a practical nature, which are supplied by the New Testament. The doctrinal parts of religion have been formed into a system with the most scrupulous care, as the work of Mr. Robinson, which for the most part treads over the beaten ground, sufficiently testifies. These have in modern times been defined with a degree of precision, perhaps, greater even than that which was employed in the first ages. Happily however it has not been imagined that the best means of establishing the doctrine either of the trinity, of the atonement, of justification by faith, or any other evangelical truths, would be to deduce them primarily and chiefly from the Old Testament. Now in our opinion, as evangelical doctrine is chiefly and primarily to be learnt from the New Testament, so also is evangelical practice. We admit that Christ, in some parts of his sermon on the Mount, expounds certain points in the law of Moses, and supplies the Pharisees, and through them suggests to us, a general *principle* of interpretation. We cannot however be content to view this great teacher of the Christian church, merely, or even chiefly, as a commentator on the Old Testament. In some particulars he takes upon him to enlarge the ancient law. As to some points Christ the lawgiver speaks, while Moses is silent. And in general it may be af-

firmed, both of Christ and his apostles, that their inculcation and delineation of evangelical doctrine, are accompanied with a no less specific inculcation and delineation of evangelical practice.

We shall now give a few extracts from the 3d volume of this work. Mr. Robinson, in his first essay on keeping the commandments, thus decisively opposes Antinomian sentiments.

"There are those who object to that theological system, which enforces the obligations of the moral law, as if it were on that account hostile to the liberty of the Gospel and to the privileges of believers. These objections will appear, upon due investigation, absurd and ungrounded; and their dangerous tendency is most obvious. Is it not in consequence of such clamours against practical religion, that many, who speculate upon and contend for the sublime mysteries of Christianity, pay little regard to duty? They soar above it, and compassionate the low state of those, who are occupied in considering 'how they ought to walk'." p. 6.

Mr. Robinson, in treating of the first commandment, observes, first, that the covetous, secondly, that the intemperate, thirdly, that the proud, fourthly, that the men inordinately attached to earthly comforts, are idolaters. We do not deny the truth of the observation, but this is a mode of attacking the sin of covetousness, intemperance, pride, and worldly-mindedness, which, as we have already intimated, is not perhaps the most advantageous. A specific essay on the sin of pride, or on the grace of humility, would, as we think, have formed a very proper part of a volume on Christian obedience.

The habit of taking the name of God in vain is so common, even with many who claim to be religious, that we cannot too frequently present to our readers a hint upon this subject.

"The 3d commandment," says Mr. Robinson, "is also broken by the wanton, needless, and irreverent mention of the name of God, in common conversation." "Persons the most decent and reputable fall into this sin, without suspecting any guilt or danger. They would be shocked at the broad and coarse language of the blasphemer; but they do not keep the commandment." "How few comparatively are the companies in which some one or other will not grieve the man of real devotion by such exclamations as these: 'O Lord,' 'God knows,' 'O Christ,' 'God bless me.'—Is this treating the Almighty as we ought? Is it not making him a common bye word, an unmeaning expletive in our conversation?" p. 64.

When Mr. Robinson observes, in commenting on this commandment, that we are to observe it, first, in our thoughts, secondly, in our words, and thirdly, in our actions: and when he then proceeds to shew, that we fail to glorify God's name by our actions, if we do not "depart from iniquity;" he advances so far in his amplification, that the commandment ceases to have any very determinate meaning. We think that he is betrayed into this fault, by the general system of amplification to which he has resorted, and of which we have already questioned the propriety*.

In commenting on the 5th commandment, Mr. Robinson speaks too strongly in saying, "it is *force alone* that restrains the insolence of children and secures their obedience." (p. 15.) We presume that he did not intend to convey so harsh a sentiment as his words almost necessarily imply: and our presumption is strengthened by the following passage on the same subject, "Talk with them (that is, with children) on these things, not in language of gloom, of menace, or severity, but with such tenderness and proofs of

* We would suggest to Mr. Robinson, that the term, "vile affections," which is applied by him (p. 71.) to those whose temper is warm; a term which recurs, if we recollect right, four or five times in the course of these volumes, is employed in Scripture, only to denote a kind of criminality which is now happily uncommon, and scarcely fit to be named or even alluded to by Christians. The sin having ceased, at least amongst us, it seems proper to desist from the use of the scriptural term which denoted it.

affection, as may engage their attention and conciliate their love." p. 133. Mr. Robinson, in treating on the 5th commandment, includes the duty of servants, and justly observes, that one duty of a servant "is to regard that precept of our Lord, to gather up the fragments which remain that nothing be lost." We have here another example of an almost unbounded amplification. We were pleased with the following passage, in which this respectable pastor authoritatively claims a comfortable subsistence, as well as due affection and respect, for his ministerial brethren. We object to nothing but its constituting a part of an exposition on the 5th commandment.

"Are they fathers in Christ? Then as their children honour them, and by your gentle and affectionate behaviour shew yourselves grateful for their labours of love. Want they must not, while it is in your power to contribute to their support. They have a claim upon you for a comfortable provision: and 'if they have sown unto you spiritual things, let it not be thought a great thing, if they shall reap your carnal things.' But do not therefore treat them as dependents, or sit in judgment upon them to dictate, to cavil, or to condemn. Check not their zealous exertions for the advancement of religion by any opposition or unkindness. They are entitled to your countenance and warmest support; and it will be your honour, as it is your duty, to strengthen their hands, and to be 'fellow-helpers to the truth.' As standing in the front of the battle, they have peculiar difficulties to struggle with; they are exposed to the fiercest onset. O pray for them, that their faith and courage fail not, that they may be endued with wisdom and fidelity in 'declaring all the counsel of God,' and 'that the word of the Lord' in their mouth 'may have free course and be glorified.' But is there no cause to lament a supercilious contempt of the ministers of Christ? Is not the sacred office itself reviled, and they who are invested with it complained of as a burden upon society? Even the most eminently devout and zealous among the clergy meet with no small share of scorn and ridicule; and there is no surer proof of the growing profaneness of the age. It may be thought a trifling offence: but we know him that hath said, 'He that despiseth you, despiseth me'." p. 174.

We think that Mr. Robinson, in touching on the obedience due to government, might have made some more plain admissions of the propriety of our freely canvassing political questions, and might have adverted to the popular principles of the British constitution. He expresses himself however in a very becoming manner on this general subject. (p. 166.)

"Do not," he says, "encourage those books, papers, prints, or societies, which are calculated to excite disaffection, sedition, and tumult, or even to lessen your reverence for their authority. 'Render to them their dues; tribute to whom tribute is due; custom to whom custom.' Complain not of the weight of taxes, which are of necessity imposed for the support of Government; but pay them with exactness and cheerfulness. To evade them is an act of public fraud and rebellion. You receive a full compensation for them in the peace, protection, and liberty, which are secured to you. If riot and disorder agitate or threaten the state, let your loyalty be manifested by the most active services. 'Meddle not with them that are given to change.' 'Fear God, honour the King.' How much is this obedience to the civil powers insisted on in the sacred Scriptures! The example and the precepts of our Lord teach us 'to render unto Cæsar the things that are Cæsar's.' The apostles with one mouth require their followers to be subject; and the universal practice of the first Christians proves that the genius of the Gospel is most favourable to the maintenance of good government. But is it sufficiently considered among ourselves, what danger, what guilt is incurred by sedition? It cannot be a light offence in the sight of God, against which so heavy a doom is denounced in his word: 'They that resist shall receive to themselves damnation.' We advert not to those extreme cases (for extreme and rare they must be*) in which the subject is released from his allegiance; but we contend that the common faults of governors will not justify opposition or contempt. We of this country are under the strongest obligations to obedience; and yet sedition has stalked forth among us with an audacious front; and treason has erected its standard. O get you from the tents of these wicked

* See for an elucidation of this subject, Christian Observer, for 1802, pp. 320 & 814.

men! Let us bless God for the unparalleled excellency of our constitution, for the uncorrupt and impartial administration of justice, and for the virtue and piety of that illustrious person who fills the throne, beseeching the Almighty Sovereign to continue to us those high privileges, which so many among us have despised and abused."

The superior strictness of the morality of our author appears in many parts of his work. As one instance of it we give the following observations on the 7th commandment:

"What shall we say, then, to the general strain of conversation in circles of gaiety, to those loose stories and wanton songs, which furnish entertainment in so many companies, and to those theatrical performances and exhibitions, in which modesty must be perpetually put to the blush, which yet are numerously attended with eagerness and delight? Are these the things, which become persons 'professing godliness'." p. 208.

We doubt, whether in his observations on the 8th commandment, he is well founded in saying, that "to live above our income is the prevailing sin of the present day." We suspect this to be a prevailing remark in almost every day. Great Britain has unquestionably advanced in general wealth in the course of the last 50 years; and it is not easy to comprehend how this accumulation of property can have taken place if extravagance has been the predominating sin. That there is a most unchristian competition in respect to the "splendour of appearance and the expences of the table," nevertheless is unquestionably true.

Our author remarks on the subject of the 10th commandment, that "this is very properly placed the last in the second table, as being the guard and defence of all the rest; and containing in itself a short summary of our whole duty to man."—"The other commandments restrain our hands, our feet, our tongues, and all the members of our body, from perpetrating any evil. The object of this is to repress any injurious *disposition in the heart;* and from a regard to this will result a strict observance of the rest." Mr. Robinson nevertheless has interpreted the former commandments as requiring right "dispositions of the heart," and not merely as restraining the members of the body, from perpetrating evil; insomuch that the 10th commandment is thus rendered somewhat redundant and superfluous. We were pleased with his remark under this head on the unlawfulness of gaming. May not the practice of purchasing into a lottery deserve to be noticed as constituting one species of gaming?

The essay on prayer for special grace to keep the commandments very properly follows this comment. There is much piety in the following passage, in which the duty of intercessory prayer is deduced from the second petition in the Lord's prayer.

"We should intercede for those, who are admitted to the sacred function, that they may go forth with divine light, and life, and love; that the holy, 'anointing,' may abide in them, to cheer their own souls, and to prosper their labours. For those, to whom they are sent, we should implore grace, that they may know the time of their visitation, and that 'while they have light, they may believe in the light, and be the children of light.' We should feel peculiar solicitude for our country. May God revive his work among us! And if he establishes his kingdom of righteousness, that will be the bulwark of the land, against all threatening or desolating enemies. The cases of those, who are more intimately connected with us by the ties of friendship or relation, we should bear upon our minds in this petition, that they may all be 'delivered from the power of darkness, and translated into the kingdom of Christ'." p. 320.

In the essay on the church of Christ, our author, as we think, very justly observes that

"The church of Christ admits of a considerable variety, as embracing so many different societies of Christians, placed in such very different circumstances. It was intended to comprize within its pale the inhabitants of remotest countries, yea, of all the nations of the earth, whose habits and sentiments and political governments might be extremely dissimilar; and therefore its general form and constitution, and its essential ordinances are such, that it may be every where established, and adapt-

ed to the particular cases and situations of its members. It will admit of many rites and ceremonies in one place, which are not of indispensable necessity to its existence, and which in another place it would not be expedient or possible to practise. The modifications may be endless; and yet under them all it may remain the same as to substance, its purity may be preserved, its prosperity promoted. The apostolical direction, as to all lesser matters, is very general, 'Let all things be done unto edifying,—decently and in order;' and one important lesson we should learn from it, is, that different societies should not be hasty to condemn or censure one another, but exercise mutual forbearance and maintain fervent charity one towards another." p. 408.

"The church of England," adds this zealous friend to our establishment, "has the fairest claim to our favour and most cordial attachment. It contains the two grand requisites for a Christian society, truth and order. Its ministry, consisting of Bishops, Priests, and Deacons, we consider not only as a rational and excellent institution, calculated for edification, but as most consonant to the mind of Christ, as having been established by his apostles, and from them transmitted and continued by a regular succession. What, though we produce no positive command from the sacred oracles for the universal appointment of episcopacy, the impartial historian will scarcely deny that it had the sanction of apostolic usage, and obtained from the earliest times. Surely, this amounts to a strong argument in its favour: for who shall presume to offer a better plan, than what the original founders of the Christian church introduced, or doubt of its being most agreeable to their divine Master?

"Our national creed recommends itself to our approbation, as being perfectly sound and scriptural. Its doctrines, which are clearly stated in the thirty-nine articles, are entitled to our belief and admiration, as firmly resisting dangerous errors, and comprising a well compacted system of evangelical truth. Every important principle of the Christian faith is here brought before us, and we are required to profess our unequivocal and cordial assent to the whole. According to this plan, fallen man is humbled, the Saviour is exalted, the believing penitent is assured of acceptance, the means of holiness are pointed out, and God is glorified in our final salvation. Is not this the proper basis of a Christian church? 'Jesus Christ himself is the chief corner stone.'

"The services appointed for public worship are grounded on the same religious system. The discriminating doctrines of the Gospel run through all our prayers, give them an inexpressible fulness and dignity, and render them instructive and interesting to every attendant. In them we confess and deplore our guilt, depravity, condemnation and helplessness; we seek the blessings of redemption through the alone merits and mediation of Jesus Christ; we supplicate the sacred influences of the spirit for our guidance, sanctification, and comfort; 'we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God.' The excellency of our liturgy is unrivalled: we are at a loss whether we shall most admire its simplicity and perspicuity, or its spirituality and devotional fervor. The administration of divine ordinances among us is decent, serious, solemn; our religious ceremonies are few and rational, well calculated for edification; the holy sacraments, which our Lord appointed, are celebrated in conformity with their original institution.

"What do we want more; except it be a state of mind consistent with our forms, an inward experience of our professed principles, and such affections of the heart as will correspond with the language of our prayers? Were all our parochial churches filled with congregations suitably and deeply impressed with our services, what an interesting sight would they exhibit! what a delightful prospect of a general revival of religion, and of encreasing national prosperity!" p. 413—416.

The volume finishes with an essay on the resurrection of the body and the life everlasting.

We shall now conclude by adding a short observation. Mr. Robinson is one of those ministers who have *received* (for we ought not to say *assumed*) the appellation of evangelical, and he is moreover one of those among them, who, according to another common, though not very correct term, may be denominated calvinistic. It has lately been the endeavour of many persons of name and authority in the church, to represent the mass of evangelical or gospel ministers, and especially the more calvinistic part of them, as

heretical and schismatical, as seditious and disloyal, as antinomian in sentiment, and as furnished only with a very scanty share of religious knowledge: in short, as a most unworthy part of our establishment. We have here then a statement of their principles. We have a complete exposure of those dangerous and fanatical doctrines, against which it is necessary, as it seems, perpetually to guard the *sound members* of the church; "sound members," it is to be feared, among whom a multitude of worldly and irreligious men are permitted to include themselves. It has lately, as we understand, become the fashion in our university pulpits and in visitation sermons, after breaking one lance against an infidel, to break another against a Gospel minister, or a methodist. Now it is much to be desired, that they who engage in these tournaments should become well acquainted with both the enemies against whom they deem it their duty to contend. We wish therefore to recommend the work of Mr. Robinson to those teachers of divinity, who are as yet imperfectly informed respecting the religious system of this writer and others of his class. We do not ask them to pay implicit deference to his opinions; we ourselves have freely canvassed many passages in his work. We would speak not as partisans, but as the friends of candour and of truth. We however affirm with confidence, that whatever may be the faults of any ministers of this class, they will never be successfully opposed by those who censure without reading their works, and deal only in general invectives. Still less will they be corrected by the criticism of men who are themselves manifestly heterodox or vicious. Candour requires at the very least that their sentiments should be clearly known and fairly exhibited. When these are understood, and when the characters of the men are also investigated, we are convinced that their opponents will see reason to retract the greatest part, if not the whole of the charges so vehemently preferred against them; and to bear an honourable testimony to the general orthodoxy and purity of their doctrines; the strictness of their lives; and the exemplariness and utility of their labours.

Sermons sur les points les plus importants de la Doctrine Evangélique. Tome I. pp. 302, Tome II. pp. 404. 8vo. 1804. Guernsey, Chevalier; London, Taylor, Hatton Garden. Price 12s.

It is seldom that any publication in French can be announced by us with satisfaction. The secularity, the religious sterility, and the irreligious fecundity of the French nation render it as inimical to this, in a moral, as it is in a national view. We therefore seize with more readiness the opportunity which is offered by the present work, whose author as we learn from the preface (not the title page) is M. Gibert, of calling the attention of our readers to a production in a Gallic dress, which may be read, not only with safety, but with information and improvement. Practised (we will not say hackneyed) as we are, in the employment of perusing pulpit compositions, one of the most legitimate parts of our province, with the severity of critical vigilance and jealousy, a state of mind not the best adapted to the proper or most pleasing effect of such performances, we have yet found in the sermons of M. Gibert what has struck us, both as original and peculiarly impressive. This our readers will be disposed to attribute to the circumstance, that the author is a Frenchman: and they are partly right: for we are undoubtedly more familiar with English than with French sermons. The Sermons before us, however, are not in the pompous and inflated style (as we Englishmen should call it) of the most admired productions of the French pulpit; but, uniting such a moderate degree of this quality

as on the whole is pleasing with the solidity of the English pulpit, they exhibit a combination of vivacity and soundness of reasoning, which confers upon them considerable merit. By this commendation, which we consider due to the author, we certainly do not pledge ourselves to approve of every part of his work; and in the course of the present examination of it some instances of our disapprobation will occur.

The preface to these Sermons is honourable both to the author and to his work. It appears from that preface, that the Sermons were not intended for the press;—that the author considering his decreasing strength, of which he knew not the cause, as an indication of his approaching departure; possessing, however, at the same time, the power of speaking as before, and willing, like a good soldier of Christ, to spend his last breath in the service of his Saviour; requested the permission, (which he obtained) of the Dean of the Island, to preach in the evenings of the Lord's day at his church a certain number of sermons which he had by him;—that six of his hearers, in their own name, and that of many others, solicited the impression of these Sermons, to which the author consented, after the number of those who signed the proposal for their publication appeared sufficient both to discover the general will, and to indemnify the expence. The apology with which the preface concludes for the repetitions which occur in the Sermons will be easily admitted.

The first is a good and striking Sermon on the general resurrection. In the second, to which the same character is due, we meet with a criticism, which at first dazzled us, but on reflection appeared to want foundation. The author objects to the common translation and interpretation of Exod. xxxiv. 7, and of the second commandment, where the vengeance and the mercy of God are contrasted, by representing the first as extending to the third and fourth generation, and the second to thousands. M. Gibert justly observes, that there is no word in the original answering to the word "generation" in ours, and we believe every other, translation, at least the Septuagint and the Vulgate. He urges further, and with some earnestness, that, upon the common interpretation, the entail of mercy and of wrath might be confounded, and come to fall upon the same posterity. He therefore concludes, that nothing is intended here but a comparison between the beneficent and avenging attributes of the Deity, and that the proportion of the one to the other is represented as thousands to three or four. See pp. 24—27. We acquiesce in this conclusion, but we are not satisfied with the means by which the author arrives at it. The expression, "visiting the iniquity of the fathers upon the children," in the second commandment, and in the other parallel passage it is added "children's children," convince us, that generations are intended, and that the term is properly added after the numerals in our translation. The other argument of our author we look upon as rather a refinement; and the whole question of entail (if we may so speak) in the divine economy, although it is discoverable, not only in the Mosaic institute, but in the very constitution of the human species, is involved in great difficulty and obscurity.

We pass on to the fifth Sermon, because we cannot notice every portion of the work which has merit; and this arrests our attention more particularly, as it discovers the writer to be an Anti, or rather a Non-Calvinist. In declaring his sentiments upon this head, he professes to steer between two extremes. But this part of the work might have escaped our particular regard, at least a public announcement, had it not included such an expression of charitable respect towards those who differ from him on this subject, as we could earnestly wish were universally imitated by those who adopt the same views.

"Aussi y a-t-il en des serviteurs de Dieu, éminents par leur piété, par leur travaux pour la convertion des ames, qui l'ont maintenu, (the doctrine of reprobation) et qui ont édifié sur Jésus, le seul fondement, de l'or, de l'argent et des pierres précieuses;' et dont les œuvres soutiendront l'épreuve qui en sera faite." p. 68.

In this sermon we observe a theory concerning the respective states of probation under which the author supposes man to be placed before and after the fall, which we shall find a more proper place for noticing.

The seventh Sermon intitled, "Jésus Christ est venu sauver les Pecheurs," on 1 Tim. i. 15, is peculiarly excellent. We never remember to have seen the argument for the truth of the satisfaction of Christ, from the agony of soul, which the Saviour discovered at the view of his approaching sufferings, exhibited with more force and solemnity, than in the passage, pp. 109—113. We will present our readers with a part, that they may perceive the nature of the argument.

"Expliquez-nous, (says the author, addressing unbelievers) le contraste qu'il y a, entre ce désir que Jésus a de mourir, et sa craint de la mort? entre la frayeur qu'il a du supplice, et l'attente volontaire de ceux qui devoient le lui faire subir? entre ce courage, qui lui fait reprocher au sanhédrin, et aux principaux de sa nation, leurs crimes et leur hypocrisie; qui lui fait mépriser les menaces des Hérodes et des Pilates, tandis que la frayeur le surmonte, au point de lui faire suer des grumeaux de sang.

"Mes freres, la sagesse de Dieu se découvre même dans ce qui paroit d'abord un folie; la croix de Christ, ses angoisses, ses souffrances, et j'ai presque dit ses foiblesses, témoignent en faveur de la divinité de l'Evangile.—Pour avoir une explication du contraste apparent qu'il y a, dans le récit des souffrances du sauveur, rappellez-vous qu'il étoit venu sur la terre pour racheter les hommes par sa mort, et alors vous comprendrez, pourquoi il n'a pas voulu s'y soustraire. Rapellez-vous ensuite que Jesus Christ s'étoit chargé des iniquités de tous les hommes; afin de les expier et d'avoir le droit de les pardonner, et alors vous ne serez pas étonnés de ces angoisses mortelles qu'il éprouve, lorsqu'il va supporter, tout le poids de la colere vengeresse, et souffrir ce que méritent tous les pechés, commis et a commettre."

The Sermon on the nativity has a striking passage on the indifference of men respecting the great salvation of the Gospel, pp. 132, 133.

That on the mutability of the world and the immutability of the word of God (Matt. xxiv. 35) contains, under the first head, a rapid and masterly sketch of the changes which have taken place in the heavens and the earth; in the families of men, the most illustrious and numerous of which have not been able to retain their memory for many generations; in flourishing cities now lying in ruins; in fertile countries now become deserts; in Christian societies, which have deserted those seats where they formerly resided in great numbers and glory; and even in truth itself, which by individual societies, professing to retain it, has been abandoned for the most pernicious error. pp. 149—154. This Sermon, it appears, was preached on new year's day; and the concluding reflections which discover that circumstance are remarkable for their pertinency and force: we were gratified likewise by their loyalty.

The next Sermon on love to God, where that important subject is well treated, affords an instance, in which the personal experience of the preacher is brought forward with judgment and considerable effect. pp. 183—186. There is undoubtedly such a thing as carrying this mode of addressing an audience to excess; and it may be done, and we fear often is done, with much impertinence, indiscretion, and indecent assumption. We are of opinion, however, that in the mouths of aged pastors, particularly, it may not only be in character, but may also be productive of very powerful and beneficial effects.

In the second volume of this useful work, the first passage which arrests our attention is one, in which the author has discovered considerable acuteness in assigning the true cause of infidelity. After mentioning, and shewing the insufficiency

of the two generally assigned, ignorance and depravity, he adds, that the viewing Christianity in an exclusively speculative light, appears to him to be the principal cause of this mental malady. People think it sufficient to know the truths and duties of Christianity, and to understand the evidences by which its truth is demonstrated, in order to their being Christians. But as knowledge on every subject is very circumscribed, the faith of these semi-christians must be equally unstable, and subject to endless and insolvable doubts. He therefore concludes, that the truth and divinity of the Gospel can only be effectually demonstrated to a man by the effect which it has on the heart. A man must feel that he is in a state of perdition, and be sensible of his deliverance; and then he believes, in conformity with what he feels, and of which he has the happy experience. pp. 20—22.

We would point out the whole of the second part of the sermon, on the law as leading to Christ, as particularly excellent. pp. 184—193. We have, however, in p. 209, to remark the very common mis-apprehension of 1 Cor. xv. 22, as if that verse, and indeed the succeeding part of the chapter, represented *all* the effects of the two respective heads of mankind.

At p. 210, we enter upon the sermon, to which we have already alluded, as containing the most distinct exposition of a peculiar theory of the writer, concerning man's different state of probation before and after the fall. The text and title of this sermon is Psalm cxliv. 3, "What is Man?" M. Gibert asserts, with every orthodox expositor, that Adam was created perfect in the faculties, both of his intellect and of his will; but that, upon his transgression of the command given to him as the test of his obedience, he incurred the threatened penalty, which, in M. Gibert's opinion, was the loss of these faculties and nothing more, or what is usually called spiritual death. This united ignorance and corruption is justly represented by our author as descending to his posterity, and as the only cause which will account for the actual depravity seen in the world. Upon a comparison, however, of the state of man before and after the fall, as upon his trial for a future condition, he contends that the latter is considerably preferable. And after admitting and stating the corruption and condemnation to which the human race is now subject, he asks, in language which we cannot very well tell how to interpret,

"Mais peut-on dire que Dieu a abandonné le genre humain dans cet état de perdition? Peut-on dire qu'il veut nous imputer à crime cette misere dans laquelle nous naissons tous, & qu'il veut punir les hommes, en tout ou en partie, par des châtimens éternels, de ce qu'ils sont nés souillés & pécheurs?" p. 229.

These questions, as might be inferred from their being made, are answered with a strong negative. Our author proceeds to say, in the next page, that what is called original sin is less a punishment than a change of condition; for, he adds, immediately after the fall, Adam received the promise of the seed of the woman to bruise the serpent's head.

We, for our part, cannot understand how we can be in a state of mental depravation, without being for that very reason under the displeasure of God. Indeed, unless this be the case we cannot perceive any meaning in the expression. M. Gibert allows, that the sinful actions which men commit, and which justly deserve the divine indignation, are the fruit of this natural corruption: does no guilt then attach to the source, which not only existed in the original transgressor, but exists in every individual of his posterity? The bringing in the redemption of Christ only serves to perplex the matter; for the question is, what is our state *without that redemption*? It is into that state that the fall has brought us; the redemption is an adventitious consideration, and de-

rives the proof of its necessity, wisdom, and mercy, from our previous condition. The closing part of the application, particularly the last paragraph but one, appears to us to be much more consonant both to Scripture and to the doctrines of our Church.

The first part of the sermon on the Necessity of Good Works, pp. 258—265, is an excellent view of the connection which subsists between faith and works, and is particularly deserving of the attention, both of those who oppose our articles and homilies by denying such a connection to be necessary; and of those who calumniate evangelical writers as derogating from the value and necessity of good works. See likewise before, p. 14.

The three sermons at the close, on the name of Christian, have peculiar merit, and place both the significant and important meaning of that appellation, and the awful responsibility of those who assume it, in a striking light.

We are happy in the evidence, which these sermons afford, that true Christianity is both preached and encouraged in the island of Guernsey; and we hope, that the labours of the venerable author will extend beyond his own life to future generations. The style of the work is good; always pure and perspicuous, frequently animated; nor will the present production in any respect sully the fairly earned reputation of the writer in other useful publications. We therefore think these sermons excellently calculated to put into the hands of those of our countrymen, who are endeavouring to attain a knowledge of the French language, and who would improve all their knowledge to the best purposes.

Sermons, for the Use of Colleges, Schools, and Families. By John Napleton, D. D. Chancellor of the Diocese, and Canon Residentiary of the Cathedral Church of Hereford. Gloucester, Oxford, Hereford, London. 8vo. pp. 382. Price 7s. 6d. 1805.

It is almost always an advantage to a work to be definite in its object. It is peculiarly so with respect to Sermons, which are generally addressed to the public at large, without specifying, or perhaps having in view, any particular class of readers, for whose benefit they are especially intended or adapted. By contracting the field of his labours, in the respect here mentioned, a writer has it in his power to apply much more closely, and therefore with much greater prospect of success, the instruction which he undertakes to convey; to state the temptations, the advantages, and the disadvantages, of the individuals, whom he selects as the object of his benevolent exertions. No one will deny, that colleges, schools, and families are societies, the religious institution of which is of great and extensive importance. The individuals composing them, it is evident, must for the most part, be youth; and it is in this season of life, that the most promising foundation of future excellence, utility, and happiness must be laid. The formidable obstacles which oppose a late conversion render the instances of it very few.

But there is required no small versatility of talent in an author to adapt his productions to standards of taste, and dimensions of intellect, materially different from his own. Every person *naturally* addresses himself to his equals, when he publishes his sentiments; and he is obliged to use some force or discipline with himself, whenever he proposes to instruct those who are considerably his inferiors in intellectual capacity. It is perhaps owing to this circumstance, that most grammars are so ill qualified to answer their proper object, and that the preposterous custom is even yet

continued, of teaching a language in the very language to be learned. It is no slender praise therefore to an author, and no slender advantage to his work, if when youth are the object of instruction, the instruction itself, both in matter and form, is such as will inform the mind, and interest the attention and affections, of persons of that age. When, however, the instruction to be conveyed is of a religious description, the circumstances of the case require further qualifications. It should relate to those doctrines and precepts, which are properly denominated principles, and immediately affect the future salvation of men; doctrines, and precepts, in the absence of which no duties can be enforced upon their proper foundation; and these should be propounded not only with simplicity, but with an earnestness and iteration (with respect to the substance of the thing) which their prominent and commanding importance demands. That the performance, of which we are now to give an account, is characterized by these qualifications, is a position to which we certainly cannot yield our assent: but that we may not forestall the judgment of our readers, we will proceed to examine the work, and to produce the grounds upon which we hesitate in pronouncing a favourable decision concerning its merits.

The sermons are twenty in number, and are preceded by a dedication to the Right Hon. Henry Lord Viscount Sidmouth.

The first sermon is "On setting God before us," where the *connection* between the duties which we owe to God, to our neighbour, and to ourselves, is well illustrated. The second is on Acts xviii. 17, and is entitled "On not caring for Religion." Religion in general is the subject of this, as of the preceding sermon. In p. 46 we meet with the very common solution of the origin of evil, but, in our opinion, as unfounded as it is common, that liability to sin is the necessary consequence of the freedom of an intelligent agent. Do these reasoners suppose, that the angels who kept their first estate are still liable to fall? Do they suppose, that the spirits of just men, when made perfect, will have no more security for the permanency of their happiness, than an equal chance of standing or falling? Is it not much better to acknowledge our ignorance upon this subject, than to amuse ourselves with reasonings which still more effectually expose that ignorance although in another form?

The two next sermons are on faith, a subject of great importance, and not of difficult statement, provided the broad lines by which it is defined in scripture are attended to. They are both on the same subject, Rom. x. 10. We were staggered in the first of these sermons, and in the second paragraph, by the observation, "there was some kind of supplement to the defective righteousness of these virtuous persons," Abel, Enoch, &c. "which in some sort completed it." We had hoped not to see even *language* of this sort in Dr. Napleton's sermons, because no explanation can justify such a representation of the obligation which believers owe to their Saviour for their acceptance. This supplemental scheme is utterly unknown to St. Paul, and, we may add, to all the other sacred writers. We scruple not to observe likewise, that it is equally unworthy of the Christian plan of justification. We were determined, however, not to be easily offended, and the next page gave us some satisfaction.

"Justification," says our author, "as it relates to the dispensations of God, hath doubtless, for its source and origin, his essential goodness. He created man for happiness. The condition of his happiness was perfect obedience. When man by failing in the condition, had fallen from happiness, God desired to restore him to it. But as personal righteousness was the

condition of the happiness for which he was created, so was justification or imputed righteousness essential to the happiness to which he was to be restored." p. 56.

The author then proceeds to inquire into faith as the mean of justification: but he seems to us unnecessarily to enlarge the meaning of this faith, and not to confine it, as we think it ought to be confined, to that reliance upon the sacrifice and merits of Christ, by which God has appointed that we shall obtain the remission of our sins, and acceptance before him. The necessity of faith to our justification is urged by two reasons. "The first is the condition of our nature, as we are free and reasonable creatures." The second is "our relation to God"—the obligation of every "rational creature to use and exert his faculties, in all possible expressions of reverence to his Creator, and in the promotion of his own well being." The virtue and benefits of faith close the sermon. Had we not expected to find a more particular and appropriate discussion of this subject in the next sermon, where the same topic is continued, we should have felt more dissatisfied than we did: but upon being disappointed in this expectation, the following inquiries powerfully obtruded upon us. Why did not the author, in stating the reasons of the peculiar mean of justification appointed by God, namely, faith, insist, as a right view of his subject would almost have compelled him to do, upon the sin and depravity of the human race? Why did he not enlarge upon human corruption, in its source, in its effects, in its deserts, in the punishment which the justice of God has denounced against it, as the reason why the humiliation and sufferings of the Son of God were necessary to the restoration of man? Why did he not expatiate, as the Scriptures do, upon the reconciliation, peace, deliverance from wrath and fear, and assurance of the divine favour, which the sinner enjoys who is justified by faith? Why did he not exhibit the propriety of faith as a mean in this affair, by pointing out the effectual manner in which it excludes all merit in man, and presents him to himself as saved by the free grace of God alone in Jesus Christ?

The second of the two sermons on faith is, as its title purports, "On profession of faith," and undertakes the illustration of the latter clause of the verse; but not in the way that we should have expected. It contains, however, a good passage upon religious conversation, pp. 85—87.

The fifth sermon, "On the Miracles of Christ," is in general good, and, in some parts, original. The two next on Prophecy are also entitled to a favourable report: the latter is distinguished by collecting in a small compass, and placing in a luminous point of view, the principal prophecies relative to the Messiah.

In the eighth and ninth sermons, "On the Uses of the Law," we prepared ourselves for some collision between the author's sentiments and our own. Our apprehensions, however, were dissipated as soon as we found, that the Doctor did not mean to confine himself to the exact import or limits of his text, Gal. iii. 19; but, as he himself observes, to treat it "in a view somewhat wider than that in which the Apostle's argument led him to consider it." We accordingly find, that our author takes occasion from his text to discuss the whole volume of the inspired Scriptures, in the first sermon, as they relate to the period anterior, in the second, as they relate to the time subsequent, to the advent of Christ. The view is, of course, exceedingly general. One argument is forcibly stated.

"We behold with admiration a series of prophecies, delivered and recorded in different ages and countries, by men of divers situations and characters, various in extent, in language, in perspicuity; continually authenticated by intervening miracles; carried into execution by kings and nations who knew them not, fulfilled

by priests and rulers who heard them every sabbath, yet did not understand them; all consistent and harmonious, all directed to one comprehensive object, all terminating in one person, all accomplished in one gracious dispensation." pp. 173, 174.

In p. 171, Dr. Napleton introduces 1 Cor. xv. 22, as if that passage of Scripture contained a statement relative to the whole human race, and asserted on the one hand the entire evil which men derive from Adam, and on the other the entire benefit which they derive from Christ. We are the more eager to notice this particular, because Mr. Locke has imposed both upon himself, and upon many of his readers, by representing Rom. v. 12, to the end, as parallel with 1 Cor. xv. 22, to the end. And hence the inference appears to be perfectly legitimate that temporal death, or mortality, is the alone evil which we can refer to Adam as the source. In the first of the passages above mentioned, the Apostle evidently treats of the entire effects, both of the fall of Adam, and of the righteousness of Christ. In the latter, he as evidently confines himself to so much only of those effects as related to the point under discussion, the resurrection, and that only as it concerns the righteous: the resurrection of the unjust not being once alluded to. But the resurrection even of the just is not the entire benefit which they derive from Christ; it was not necessary, therefore, nor to be expected, that the entire effect of Adam's transgression, which is opposed to the other, should be stated. The illogical reasonings of such a man as Locke, and upon such a subject as this, deserve to be exposed.

The paragraph, pp. 205, 206, in the sermon on the sabbath, is ingenious and solid.

The fifteenth sermon on sickness contains some striking passages. It is a subject which seems suited to the powers of Dr. N. We greatly regretted, however, the absence of those sources of consolation, which are peculiarly Christian, and which undoubtedly are calculated to have, and ought to have, the most powerful efficacy in reconciling the mind of a Christian to sickness, and in enabling him to improve it. In a prayer, indeed, put into the mouth of a person recovered from sickness, at the close we meet with the following petition: "May the uncertainty of life and health instruct me in the proper use of them, to improve my moral nature under the assistance of thy Spirit, and to obtain thy favour through the mediation of thy Son."

Our author has treated of the resurrection of Christ in Sermon xv. in a very peculiar manner. To his young and uninstructed readers that glorious event is not presented, as a solemn attestation of heaven to the character and pretensions of Christ, and a most illustrious evidence, given by God, that the atonement of his Son was accepted, and might safely be relied upon by the whole human race: but after some benefits resulting from it, great indeed, but not exclusively appropriate, are enlarged upon, the persons, for whose especial use this volume is intended, are informed, that Adam introduced death, and a separate existence of the soul after death, and that the Redeemer came to confer upon mankind the benefit of a re-union of the soul with a glorified body to live for ever. p. 315. We confess that, had this been our assertion, we should have felt some difficulty in supporting it by Scripture.

Dr. Napleton's sermons are written with sufficient eloquence, and occasionally with animation. It is a peculiarity in this author's style, that he frequently places the adjective, or adjectives, after the substantive, and sometimes, but not always, with a good effect. In our elder writers, particularly divines, this was an usual construction. In other respects we think the style of Dr. Napleton reprehensible, by

being rather classical, than scriptural. There is a perspicuity and force in the greater part of scriptural expressions, especially upon their proper subject, which recommend them powerfully to the clergyman, who would be understood, and would influence. There is something very inadequate, and to us rather heathenish, in the use of the terms "virtue" and "vice," where the Scripture would employ those of "holiness" and "sin." These terms are perpetually recurring in Dr. Napleton's Sermons. We cannot refrain likewise from objecting to the apparently timid, involved, and ambiguous manner, in which this divine speaks of sin and its effects. There are sentiments also expressed relative to the state of the human heart, which might be palliated, but, we think, can never be excused. Such as—"The seeds of good-will and kindness are sown in every heart." p. 79. "Have I obeyed the uncorrupted feelings of my heart, the dictates of my reason?" &c. among the questions which a sick person will make to himself. p. 293. "Directed and strengthened by these divine assistances, our native love of truth and virtue leads us to various degrees of goodness." p. 362.

Upon the whole, although we are ready to allow a portion of merit to particular parts, and to some entire sermons, in this volume, we cannot forbear remarking, that the subjects selected appear to be of far too general a nature, and too generally treated, where not so, to interest or edify the particular classes to whom the sermons are addressed. It is a defect too, for which we should hardly know how to account, that so few of the topics introduced are strictly christian, or evangelical. We had hoped, that complaints of this kind would be less frequently called for against the more serious description of divines, since the justly popular sermons of Mr. Gisborne have evinced the compatibility of elegant writing with evangelical teaching; and have afforded, at once, the encouragement of example, and the shelter of authority, to those, who, like him, should be disposed to make the distinguishing doctrines and duties of Christianity the subject of their labours, either from the pulpit or the press.

The Christian Mirror, exhibiting some of the Excellencies and Defects of the religious World, containing various Essays in Prose and Verse. London, Williams and Smith, 1805. 12mo. pp. 285.

This little volume manifests the best intentions, and the talents employed in accomplishing them are on the whole respectable. The essays are twenty-seven in number, and the subjects selected are of considerable practical moment; their object being to exhibit just and scriptural views of the Christian character, and to correct those inconsistencies of conduct in persons professedly religious, which shade its excellence and diminish its effect. It is impossible, however, to proceed far without discovering even in the mere turn of many of the expressions the school of the author. This defect which has been ably exposed by Mr. Foster in his essays, is particularly objectionable in a work of a miscellaneous nature. It serves to repel the bulk of readers. And it is the less defensible on this occasion, as the author appears perfectly capable of giving an intelligible version of the peculiar phraseology to which we object, in the language (as Mr. Foster expresses it) of pure intellect. We also meet occasionally with a coarseness both of sentiment and language which ought to have been avoided.

In the progress of the work several characters are delineated illustrative of the effects of piety in persons of different complexional habits and propensities. They are in general placed in lights which re-

flect much instruction and improvement; but they labour under the same disadvantage with the author's style; that is to say, they partake of the peculiarities incident to his own circle, and will not often be recognized beyond it.

As a favourable specimen of the author's manner, and as calculated at the same time, to teach some useful lessons, we shall present our readers with an account of Miss Lively, designed to exemplify the faults to which a person of ardent feelings is liable, even when earnestly engaged in pursuing a religious course. This extract will serve also to illustrate some of the defects with which we have ventured to charge the work.

"Miss Lively was a young lady of an amiable temper, great sincerity, and an uncommon flow of spirits; to these natural qualifications was added every accomplishment which might be expected from an affluent situation in life: her company was sought by all the young and gay of her acquaintance, and every visit seemed dull if Miss Lively was not of the party.

"Her friends, however, discovered that she was suddenly become gloomy and melancholy; her company was no longer pleasant, and she, whom every one had admired and flattered, was sneered at as a methodist, and avoided as a religious enthusiast;—the only kind of *enthusiasm* which worldly people uniformly condemn. A man may be an *enthusiast* in poetry, painting, music, or philosophy; that is, he may be unreasonably attached to them, and the world will admire him for that very attachment; but let him shew as great a zeal for the cause of God, and the welfare of his soul, (a cause to which our attachment can never be unreasonably strong, nor our attention too eager,) and every tongue will condemn him.

"The following circumstance occasioned the change in Miss Lively, which rendered her so very disagreeable to her former admirers. On a Lord's day evening one of Miss Lively's friends proposed going to hear a popular minister, who was to preach in the town where she lived. As, from unexpected disappointments, they could not make up their party at cards; it was thought the dull hour might as well be passed away in the house of God, and accordingly these two ladies agreed to go. The discourse was occasioned by the death of a young person who had been suddenly called into eternity: the sermon was adapted to the event, and, for once in her life, Miss Lively became serious. She listened, mused, wondered at the truths she heard, and in vain endeavoured to conceal her flowing tears. When the service was over she went home with her companion, but not a word was spoken. Each of them carefully concealed from their friends the place where they had been; the one, because she was ashamed of what she felt, and the other, because she was angry with herself, for having been the occasion of all this anxiety and distress to her amiable friend. It was, however, soon visible enough to all, that Miss Lively was deeply affected with something; but nobody could account for it: one suspected she was ill, another that she had been offended: they were willing to suppose any thing, rather than that their gay companion could be so weak as to be affected by anything said in *a pulpit*. They thought of a thousand other causes, while she at an early hour retired to her chamber; but it was to weep, not to rest. The faithful warnings of the preacher still rung in her ear, and she could not sleep. Her distress continued for several days, and was increased by the attempts of her friends to remove it. Their amusements, their pleasures, their vain conversation was loathsome to her: instead of healing they aggravated the wound in her conscience; and in the whole circle of her acquaintance there was not one who could direct her to a remedy. At length it was settled, by all, that she had lost her senses; and the poor distracted girl became the subject of conversation and pity in every company. It was found out that she had been *meddling* with religion, and there was not a doubt but it had made her mad. Every expression of sympathy for her was mingled with a caution against having too much to do with religion; and her connexions rejoiced in the persuasion, that they had just enough to carry them to heaven, without the possibility of its causing any derangement on earth. Indeed, her distress was so great, that, had she not met with relief, it might have ended in *real* lunacy: but he 'who knoweth our infirmities, and remembereth we are but dust' administered to her strong consolation. Under hearing the same minister who had filled her mind with terror, she experienced a degree of comfort. While he was representing Christ as the able and willing Saviour of the chief of sinners, her fears were

dissipated, the garment of praise was given her for the spirit of heaviness, and the oil of joy for mourning. She now became as cheerful as ever, but her happiness flowed from a different source: praise was continually in her lips. She became anxious to bring her acquaintance to the same Saviour whom she had found, and fondly imagined if they would but give her a hearing, they must be convinced.

"The truths of the Gospel appeared to her so plain and so interesting, that she thought wherever they were heard they must be received with gladness. With these views, in all companies, she made religion the subject of her conversation; hence her carnal acquaintance soon forsook her. Miss Lively now laid aside her fashionable dresses, distributed her feathers, her ribbands, and other gaudy articles of her wardrobe, and assumed the dress of a methodist, or a quaker. Thus she completely ruined her reputation with her former friends; and of all her late admirers, there was scarcely one who would speak to her. This might be wisely ordered by Providence, for her good: as in consequence of it, without any difficulty, she was freed from connexions which, on account of her vivacity, would have been to her a perpetual snare. From a natural easy turn of mind she could well endure the frowns of the world, and smile at its contempt; but its smiles and caresses must have ruined her.

"She soon acquired a new set of acquaintance, who, though inferior, to her former ones in quality, in fortune, and in rank, were greatly superior to them in virtue, piety, and solid worth. Their society contributed much to her comfort, and growth in grace. She had a heart peculiarly formed for the enjoyments of christian communion, and she frequently stood in need of the counsel, and sometimes of the gentle rebukes of her judicious friends. Her inexperience in religion, and the warmth of her temper frequently led her into errors. She was always judging of her state in the sight of God, by her own frames and feelings: thus, if she was in a lively frame, she would think well of her state, but when her natural spirits sunk, she would then imagine there was no grace in her heart. The last sermon she heard was the worst, or the best she had ever heard in her life: and if the preacher did but move the passions, however injudicious, or erroneous, if not grossly so, he was sure to have her applause. If any person appeared at all under serious impressions, Miss Lively would at once pronounce them converted, and was, sometimes, angry with the more grave and thoughtful, who wished to judge of the tree not by its blossoms but by its fruits. Her friends lamented her want of self-government: she was somehow betrayed into levities unbecoming her profession. Being in the habit of feeling and speaking warmly, she would often make strong declarations of attachment, when, perhaps, she hardly meant half what she said; and sometimes she would make promises, without considering whether she could fulfil them; not to say that she now and then forgot to fulfil them when she was able to do it.

"Hasty in her decisions, she would often say and do many imprudent things, and frequently did not use the best means for attaining desirable objects: though it must be allowed, by her activity in embracing seasons of doing good, she often accomplished her end, when the more prudent and cautious Christian has lost the season in reflecting upon the most proper means of improving it. The poor often felt her benevolence, and the afflicted were often refreshed by her kind and friendly visits: her soul was disposed to sympathy; she wept with them that wept, and rejoiced with them that rejoiced. Lukewarm professors would be disposed to mark every little failing in a character whose zeal reproached their own indifference: and it is to be lamented that she so often furnished them with an opportunity. Her more intimate friends admired the excellencies, without overlooking the defects of her character, and would sometimes warn her of her danger; neither was she backward in taking reproof: but whether the warnings were not given with sufficient faithfulness, or repeated with sufficient frequency, we cannot determine: however it was, Miss Lively seemed but little benefitted by them; her natural disposition got the better of every effort, and she continued the same imprudent, affectionate, changeable, amiable creature.

"At length her haste and imprudence became its own cure; and the kind providence of God accomplished that by afflictions, which the concern of her friends had in vain attempted. A few months after Miss Lively's conversion, her relatives became so far reconciled as to behave towards her with civility, and she visited them occasionally. At first her visits were short, and she was always upon her guard, and was generally accompanied by some christian friend. But one day, unhappily, she made one among a large party, composed

of carnal and worldly persons. Miss Lively was determined to shew them she was not ashamed of her religion; indeed, pride under the disguise of zeal, was her principal motive for making this visit: accordingly she took the first opportunity of introducing her favourite subject; none of the company seemed disposed to listen to her, excepting a military gentleman, who was too polite not to attend to a lady. Miss Lively, delighted that at length she had obtained a hearing, went on most fluently, began to fancy she was doing great good, and at last could not help exclaiming, 'Dear captain D ———, how I long for your conversion!' The Captain replied, with his accustomed politeness, 'I should be happy, Miss Lively, to be *converted* by you, would you favour me with another interview?' This was agreed to without a moment's thought. From that time they became intimate. The Captain left off swearing, and other outward immoralities, attended Miss Lively with the utmost assiduity to the house of God, admired all that she admired, and so completely won her affections, that he very soon possessed himself of her fortune, and her person, by a precipitate marriage. It was in vain that her friends argued with her on the propriety of waiting to see if there was really a change in the heart of the person to whom she was about to attach herself for life. She was too proud of her convert to doubt a moment of the reality of the change. All remonstrances were useless; she declared that the finger of Providence was so evident in the whole affair, that nothing should restrain her. As soon as Captain D ——— had gained the object, he was not very ceremonious in throwing off the mask which Miss Lively had given him the trouble of wearing but for a short time: at first he laughed at all religion as fit only for women and fools, and at length, he openly and violently persecuted his amiable wife.

"It is unnecessary to enter into a particular account of the trials which Mrs. D—— was now called to undergo. With difficulty, and very rarely, could she attend the public means of grace; and in a great measure she was cut off from all her religious connexions. These were heavy trials. She had no companion but her Bible, no friend but her God and Saviour, no means of grace but those of a private nature; nevertheless she has often said that before her afflictions, she *talked* about religious enjoyments; now she *knew* what they were. Her devotions were indeed often interrupted by blasphemy and abuse, her Bible sometimes taken from her; but nothing could separate her from the love of God, and the enjoyment of his presence. She now lived and walked by faith, in a more eminent degree than she had ever done before. She had abundant occasion for all her natural spirits, and if she had not been remarkably favoured in this respect, must have sunk under her heavy burden. What the kind endeavours of her friends could never effect was now produced by the severity of affliction; and a degree of excellence appeared in the character of this lady which had never before been manifested. Her cheerfulness appeared truly amiable, and unmixed with the frailties to which she had been subject. As she was now forced to read more, and converse less about religion, her judgment became more solid. Her zeal was in nothing diminished; but it was tempered with prudence. By her meekness and patience she has often disarmed the rage of a brutal husband; yet she displayed fortitude in what she knew was right and consistent with the divine will: but she had already, to her cost, experienced too much the sad effects of the weakness of her own judgment to shew any thing of vain-glory, or positivity in defending her opinions.

"This flower, which now displayed new charms, and appeared peculiarly beautiful, was not long to adorn the garden of God on earth. Severe trials, in a few years, exhausted the spirits of the once animated Miss Lively; and though her mind was vigorous, and her soul in prosperity, yet her body sunk under the pressure of accumulated trials, and after a short and rough continuance here, she was removed into that state 'where the wicked cease from troubling, and the weary are at rest'."

Essays the sixth and eleventh discuss the subject of theatrical amusements, which are satisfactorily shewn to be incompatible with the purity of mind and manners required by Christianity. We recommend the perusal of these essays to such of our readers as either entertain doubts on this subject, or wish to be assisted with arguments against the amusements in question.

Of the poetry which is largely scattered throughout the volume, it is sufficient to say, that no part of it rises above mediocrity.

The Clergyman's Assistant in the Discharge of parochial Duties, especially those of a private Nature. By J. Robinson, M. A. Vicar of Flitton with Silsoe. London. Hatchard, 1805. 8vo. pp. 231. Price 5s.

The immense variety of cases, necessarily existing among the sick and dying, whom the clergy are called to visit, certainly requires a much larger provision of suitable prayers and addresses than those already made for their use, however confessedly excellent, in the visitation office of the Common Prayer Book. Of this circumstance the framers of that office seem to have been well aware; as, from the 67th canon, it sufficiently appears, that their labours in this department were designed only to be a help to such of the clergy (of whom at that time there was a very large number in this kingdom) as were not licensed to preach. Such as were thought qualified to be preachers were naturally judged competent to manage their visits to the sick in the most edifying manner, and as their several characters and states of mind should suggest, and are therefore by the canon left to their own discretion. The custom however now prevalent of licensing as preachers all who are admitted into holy orders, leaves room for the supposition, that many, among the younger clergy especially, will not disdain such assistance as the more experienced of their brethren may offer them for the profitable discharge of this important part of ministerial duty. Hence several manuals of exhortations and prayers, adapted to this purpose, have at different times been published; and a new one is here presented to the public, on the merits of which we are now briefly to report.

The work is divided into two parts, of which the first contains hints of advice and direction to the clergy in the discharge of their several ministrations, both public and private; preceded by some useful and impressive observations on "the great importance of the priestly office and qualifications." The second consists wholly of prayers adapted to a great number of cases, both general and particular, which may be supposed to occur among the sick and the dying. Of the execution of the work, we feel somewhat at a loss how to speak.

Many of the author's hints for the conducting of the several clerical ministrations, are unquestionably good; and the devotions which he has here provided for his younger brethren, are oftentimes appropriate, and well adapted for the benefit of the sick. Yet, how could we acquit ourselves to our own conscience, were we to speak in terms of general approbation of any work, disclosing theological sentiments which we conceive to be wholly at variance with Scripture, and with the true unsophisticated doctrines of the church of England? Such, we are sorry to say, are many of the opinions, directly or indirectly, taught in the publication before us. In p. 33, we are exhorted to receiving the Lord's Supper, among other ends, "that it may plead for us with God the Father on his Son's account, to blot out our sins, and give us an interest in his merits." p. 68. "Justification by faith," we are expressly told, "supposes good works as a necessary condition of our being justified in the sight of God, and does not exclude them;" while "our hopes of eternal happiness should arise from a consciousness of our sincere endeavours to fulfil the conditions of the gospel covenant." p. 68.

At p. 93, the following singular decision occurs, designed for the comfort of persons of melancholy disposition; "that a delight in religious exercises is not absolutely necessary to render our worship acceptable to God; because" (the reason is as singular as the decision) "as his service is a reasonable one, those who worship him, not as they are affected by passion, but as they

are led by reason, must act agreeably to its nature." This reason, it is obvious to remark, is good for nothing; for, if it be of any avail to the purpose for which it is adduced, it must operate far beyond that purpose, and will shew, not only that delight in religious exercises is not absolutely necessary, &c. but that it is absolutely *improper*, being inconsistent with a reasonable service, and therefore at all times rendering our worship *un*acceptable to God.

We had marked several more passages, which appeared to us reprehensible, but we will notice only two of them. In p. 107, the penitent is told, that "the giving of alms" is "of great efficacy for the pardon of sin:" and in p. 115, he is taught thus "to argue with himself," for the procuring of consolation to his mind: "I know that I have sinned grievously and frequently, but I have repented and begged pardon; I have confessed and forsaken my sins, and done all that is possible for me *to make an atonement.*"

On these expressions we need not make any comment. If it be objected, that better and clearer sentiments are in other parts of the author's work held out to view, we willingly acknowledge it; and the very paragraph preceding our last quotation, which we gladly copy, is a striking exemplification of the remark: and we can truly say, we should rejoice, had the whole performance of Mr. R. been of a piece with language so correct and evangelical.

"If from myself I were to derive my title to heaven, my sins would be a just argument of despair: but now as they bring me to Christ and drive me to appeal to God's mercy, and to take sanctuary in the cross, they certainly ought not, they can not be a just cause of despair." p. 115.

Who would have conceived it possible, that the same author who penned this excellent sentence, should, in his very next period, make his penitent talk of "having done all that is possible for him to *make an atonement?*" But in truth such inconsistencies are far from uncommon in the writings of many very fashionable modern divines; so that a critic is frequently puzzled to know in what class to place his author; and the orthodox and heterodox may each claim him in their turns. One would wonder (if the known levity of mankind on religious subjects did not preclude all room for just surprise) that persons of sense and erudition should not endeavour, before they preach or write, to obtain so clear and well arranged a knowledge of the system they propose to teach, as shall at least secure a consistency with themselves, and save them from the reproach of "knowing not what they speak, nor whereof they affirm." But, fortunately, if authors be not always good divines, their readers commonly have still less pretension to the character. The current notions of the day they are acquainted with; and if these be found, with whatever other heterogeneous matter they may be compounded, the ignorant and inconsiderate (always the majority) will be sure to applaud the writer, and patronize the work.

Interesting Conversations on Moral and Religious Subjects, interspersed with Narrative. By a Lady. 12mo. pp. 268. London, Williams and Smith. 1805. Price 5s.

WE shall make no other remark upon the equivoque, with which this title begins, than to say, that the temptation which it holds out to a captious critic might have been avoided, by entitling the work Moral and Religious Conversations on Interesting Subjects.

The introductory Address informs us, that these conversations are designed by the relator "more particularly for the younger part of her own sex." Had the volume indeed been intended *exclusively* for

persons of this description, we should object to the discussion of such topics as the Toleration Act, p. 50, the Athanasian Creed, p. 130, the sense of the xxxix Articles, p. 238, and some other subjects of a similar class.

We think that the character of Mr. Blunt is neither well chosen nor well delineated. His characteristic is coarseness, not a rough and unpolished simplicity. He sometimes degenerates into rudeness and improper levity, and at p. 163 seems to us rather profane. This is not, however, the only inconsistency in the conduct of Mr. Blunt. In ch. ix. we find him deviating from what he himself considered to be right, by going to a ball, in the hope of ascertaining whether Cap. Frippery was about to attack the person and fortune of his ward. We observe here the Paleyan principle acted upon by a Christian, without censure from the author, and we may add without any necessity in the nature of the case. Mr. Blunt almost retrieves his character by his just remarks on theatrical amusements, p. 152, et seq.; and at p. 168, et seq. we cordially approve his censure of Socinian Hymn Books, and particularly of their depravation of Dr. Watts's Hymns. We know not what name this conduct has in the Elements of Socinian Ethics.

The character of the Socinian Teacher Wisely is the best exhibited in the book. The sermon at pp. 39—44, is creditable to the talents, and we believe to the accuracy of the writer. But we much disapprove the introduction of so much Socinian plausibility as this character is permitted to deliver, with no other answer and antidote, but the very inferior ones of Mr. Blunt. A letter from Mr. Blunt to an intelligent friend, suppose Mr. Zealous, giving an account of the conference, might have introduced very naturally the proper confutation.

Mr. Zealous is likewise a very well drawn character.

There are some other particulars to which we have objections, especially the insertion of the epigram, p. 193.

We have suffered ourselves to be the more liberal in stating what we conceive to be the defects of this little work, because, notwithstanding the impression our readers will already have received, we look upon it not only as valuable both in its intention and in its tendency, but as executed with a fair proportion of ability; and because we wish to see a second edition, which it is very probable will be called for, purified from the faults, and supplied as to the omissions, which detract from the value and utility of the work as it now stands. We would likewise recommend to the authoress, among our other suggestions, to alter the whole system of names, and to put arbitrary in the place of significant ones, which scarcely ever have a good effect in any other than works of continued allegory. By a due attention to the advice, which we have taken the liberty to impart, we think that the present work will be rendered much more attractive; and that the "Conversations on Moral and Religious Subjects" will have a much better claim, though not without a considerable one now, to the epithet of "interesting."

An English Spelling Book; with Reading Lessons adapted to the Capacities of Children: in Three Parts, calculated to advance the Learners by Natural and Easy Gradations: and to teach Orthography and Pronunciation together. By Lindley Murray, Author of "English Grammar adapted to the different Classes of Learners." York, Wilson and Spence; London, Longman, &c. 12mo. pp. 216. 1804. Price 1s. 6d.

This is a very neat and useful elementary book. The scale of in-

struction which the author has exhibited is accurately graduated; although we cannot help thinking the pains employed in giving lessons of the various sounds of the vowels *in words of colloquial use*, (for there almost exclusively the variation of corruption is to be found) to be in a great degree superfluous. The point to be aimed at in all works like the present is, to detain the learner a sufficient time at each step of his progsess, to prevent, if we may use the metaphor, his outgrowing his strength, and at the same time to advance him to successive steps as soon as his past acquirements will permit. This rule will of course vary with the different ages and abilities of the individual: but as a general standard this little volume seems to be well proportioned.

The reading lessons are very appropriate, amusing, and useful. They are likewise free from the taint of the prevailing irreligion. At p. 204 are some good observations upon the variation in the orthography of derivatives, with which Dr. Johnson's Dictionary is chargeable.

This author deserves much praise and encouragement for the pains he has taken in purifying books of instruction; and the English Grammar, mentioned in the title of the present work, will establish his character as a writer in this important department of literature.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

THE following works are preparing for the press, viz. *An Account of a Voyage to Madras, Bengal, and China*, by Mr. J. JOHNSON, Surgeon of the ship Caroline:—A new edition of Dr. ARNOLD's Treatise on *Insanity;* and a Selection of *Scotch historical Ballads*, with Illustrations, by Mr. J. FINLAY.

In the Press:—A new edition, considerably improved, of *A World without Souls:*—A Portion of the *Provincial Glossary*, compiled by the late Rev. JONATH. BOUCHER; revised by Sir FRED. EDEN, Bart.—The second edition of GOUGH's CAMDEN's *Britannia;* to be completed in 16 parts, forming 4 large vols. in folio:—A volume of *Remarks on the Husbandry and internal Commerce of the East Indies;* reprinted from the original published at Calcutta:—A second vol. of the *Chronological History of Voyages and Discoveries in the South Sea;* by Captain BURNEY.—*Memoirs of a Traveller now in Retirement;* in 5 vols. 12mo. being an account of the life of the Rev. Mr. DUTENS, including anecdotes of almost every court in Europe.

The Poems of Ossian in the original Gaelic, accompanied by a Latin translation; and Travels in France, Italy, and Germany, by M. LE MAISTRE.

Mr. THELWALL has opened a seminary (No. 40 Bedford Place, Russell Square) for the cultivation of the science and practice of elocution, and the cure of impediments of speech.

Mr. MANN, a gentleman who has travelled expressly for the purpose of examining and comparing the different methods of teaching the deaf and dumb adopted at the various institutions on the Continent, is returned to London, and offers his services to parents and guardians for the instruction of the deaf and dumb. His terms may be learnt at the library of Messrs. Dulau and Co. Soho Square.

Dr. THORNTON, it is said, has saved the lives of two persons, who had taken, the one an ounce, and the other two ounces of Laudanum, by means of acids, and the inhalation of Oxygen-Gas. The most powerful emetics had no effect till assisted by lemon juice. "Opium," says the Doctor, "deprives the system of its oxygen: that is, renders the fibres less attractive of that principle: and hence oxygenated metals presenting less affinity to the fibres of the stomach are not decomposed, and fail of counteracting the fatal effects of opium. The vegetable acids easily give out this oxygen, and they therefore at once counteract the effects of Laudanum."

Mr. JOHN JACKSON has invented a horizontal windmill on a new construction, the principles of which may be applied to water wheels. The chief properties of this contrivance are, 1. That it is equally adapted to turn an axle in any position, and in either element. 2. The facility

with which it may be set to the wind, have its power regulated, stopped, or made to turn in a contrary direction. 3. With a vertical axle, it will not require a building of any particular shape or height.

Dr. W. NEILSON proposes to publish by subscription an *Introduction to the Irish Language*. He has nearly ready for the press an *Irish Dictionary*.

Nearly ready for publication, *An Introduction to the Geography of the New Testament*, comprising a summary chronological and geographical View of the Events recorded respecting the Ministry of our Saviour, with Questions for Examination, and an accented Index: accompanied with Maps. By Lant Carpenter, Exeter.

The two gold medals annually given by the Chancellor of the University of Cambridge, to the best proficients in Classical Literature, have been adjudged this year —the first to Mr. MITCHELL, of Pembroke Hall; the second, to Mr. HUSTLER, of Trinity College.

Messrs. DESORMEAUX and HUTCHINGS, of Barking, have obtained a Patent for the *manufacturing of candles with hollow wicks*; which are so made as to form a hollow tube through the candle, by which means a much greater surface of wick is obtained than by the common wick, which consists of a loose cord of cotton, and various other advantages are secured.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

IN the 27th Report of this Society are contained the following papers, viz.

1. *Extract from an Account of the Parish Schools in Scotland*, by JAMES CURRIE, M. D. By the law of Scotland the landed proprietors and the minister of each parish are obliged to raise by an assessment a sum for building a school house, and paying the salary of a school master. They are also required to chuse a school master, subject to the approbation of the Presbytery. Parliament added to this provision a grant of £20,000, the annual interest of which is to be laid out in erecting and maintaining schools. And the society for propagating the Gospel in Scotland apply annually about £4,000 of their funds to the purpose of erecting and maintaining schools, in addition to the legal schools, in extensive parishes. Where all these means prove insufficient, the peasantry unite to establish private schools of their own. So convinced indeed are the poor people of Scotland of the benefit of instruction to their children, that though they may often find it difficult to feed and clothe them, some kind of school instruction they almost always give them. The example of Scotland seems to have decided the question respecting a system of national instruction for the poor. At the present day there is perhaps no country in Europe, in which, in proportion to its population, so small a number of criminals fall under the lash of the criminal law. One Quarter Sessions for the town of Manchester has sent more felons abroad than all the judges of Scotland usually do in a year. In Manchester it is believed there are many thousand individuals who can neither read nor write. Schools similar to those of Scotland have been established in New England, in Switzerland, and in the northern counties of England. The similarity of character between the New Englanders, the Swiss, and the Scotch, is remarkable. And the peasantry of Westmoreland, &c. appear to possess considerable superiority over the peasantry of the more southern parts of the island.

Some useful remarks are added on this subject in the appendix. The superior intelligence of the Scottish peasantry is alluded to and traced to the schools, which are greatly aided by the constant residence and superintendance of the clergyman. The happy effects of their religious education are not counteracted by the establishment of a system of poor laws, similar to that which is established in England, which, as administered in many cases, operates as an incitement to idleness and a discouragement to indolence; takes away from vice and indolence the prospect of their most dreaded consequences, and from virtue and industry their chief sanctions. Happily in Scotland the establishment of a system of instruction for the poor, has been connected with the rejection of a legal provision for the support of poverty: and the result has proved highly favourable to industry and good morals: so that the Scottish peasantry are represented as possessing a more than usual share of prudence and reflection, and approaching nearer than persons of their order usually do to the definition of a man, as a "being that looks before and after." A striking particular in this character is stated to be the strength of their domestic attachments. The parents submit to great privations for the good of their children: and if the children live, they are sure to have their reward, by sharing their prosperity. Even

in the lowest ranks the wages of the children are generally at the disposal of the parents: and perhaps in no country is so large a part of the wages of labour applied to the support of the infirm and aged.

2. *Extract from an account of a female overseer of the parish of Stoke*, by GEORGE BROOKE, Esq.

3. *Extract from an account of the means used in the Hundred of Ongar respecting apprenticing the poor, by the* Rev. W. HERRINGHAM, A. M.

4. *Extract from an account of the Bath Society for the suppression of Vagrants, the relief of distress, and encouragement of industry*, by J. S. DUNCAN, Esq. This last is a very interesting paper; but our limits will not allow us to enter into any details respecting it.

5. *Extract from an account of the apprenticing of the Children of the poor in Devonshire*, by the Rev. DUKE YONGE.

The appendix contains reports of the medical committee of the Jennerian Society, and of the Society itself, on the subject of vaccination, of which we have already given some account. (See Appendix for 1805;) an account of the management of bees on Mount Hymettus in Greece: and a statement of the medical report of the London House of Recovery for the year 1805.

FRANCE.

MM. HUMBOLDT and BONPLAND have published, at Paris, the commencement of their promised work on *Equinoctial Plants*. The Herbal brought by these travellers from Mexico, the Cordilleras, the Andes, the Isle of Cuba, the provinces of Caracas, Cumana, Barcelona, New Grenada, Quito, Peru, the banks of the Rio Negro, the Oronoko, and the River of Amazons, is supposed to be the richest in exotic plants ever brought to Europe. As these naturalists have resided a considerable time in countries hitherto unexplored by botanists, the value of a collection containing 6,300 species may be readily appreciated.

MM. P. and F. PIRANESI have commenced a *Series of Engravings of the Antiquities of Magna Græcia*; executed by F. PIRANESI, from drawings by the late J. B. PIRANESI, explained and illustrated by M. GUALTRIN. The first part of the first volume, containing 35 plates, is published; price, half bound, 217 francs. The first three volumes, which will be devoted to the works at Pompeii, will contain 160 plates; to which one volume of text will be added.

M. FOURCROY has published an enlarged and improved edition of his *Chemical Philosophy*.

A General Survey of France has been undertaken, by order of the Government; and is proceeding with great activity. Two thousand persons are employed therein, throughout the 108 departments.

HOLLAND.

Great pains are taking in the construction of an *Accurate Map of Holland*; the same precautions being employed, as in the measurement of a degree of the meridian. M. DE ZACH has published in his journal the chart of the triangles which have been completed. They are joined to those which M. DELAMBRE made for the great meridian: and the distance from Dunkirk to Montreal has been taken for the first base. When the triangles are finished, a base will be measured towards the North, to serve for the verification of the work. The Batavian Government has entrusted the direction of this Map to Colonel KRAYENHOFF.

ITALY.

Further details, relative to the unrolling and copying the Herculaneum MSS., have been lately received from Naples. Eleven persons are at present employed in this undertaking. The MSS. hitherto inspected amount to about 140; eight of which have been already interpreted and transmitted to the minister SERATTI, that they may be examined by the Academy, and ordered to be printed: they consist of six of EPICURUS, *On Nature*; the seventh is by PHILODEMUS, *On Anger*; and the eighth treats on *Nature and the Worship of the Gods*, but wants both the title and the name of its author. The next four are almost entirely explained: their titles are as follows; one on Logic, by PHILODEMUS, entitled, *On the Strength of Arguments drawn from Analogy*; a second, by the same author, *On Vices and the contrary Virtues*; and a third, also by PHILODEMUS, *On Death*: the fourth is by POLISTRATUS, *On unreasonable Contempt; that is, of those who despise unjustly what others commend.* The remaining *papyri* are, in great part, by PHILODEMUS; and treat of Rhetoric, of Poetry, and of Morality.

GERMANY.

A work of recent *Travels through Great Britain and Ireland*, by M. GOEDE, has lately appeared in Germany, and has excited great attention. It is said to be

written in a very interesting manner, and to abound in enlightened views and accurate information.

The Catalogue of the Leipsic Fair contains this year two sheets more than usual; the musical publications having been added to it. The articles amount to 3,647, furnished by 380 booksellers. The number of Romances is 271, of Theatrical Pieces 31, and of Music 95.

SWEDEN.

A *Statistical Account of Sweden*, published at Stockholm, states the population of that kingdom, to have amounted, in 1801, to 3,182,113 persons. In this enumeration, there were 12,068 persons of noble birth; 16,434 ecclesiastics; 1,275 merchants; 17,233 shop-keepers; 2,605 manufacturers; 87,634 handicraftmen; 19,653 sailors; 2,372,998 peasants; 7,126 students; 188,734 naval and military troops of every kind. The population of Stockholm amounted, at the same period, to 75,517 persons.

The Vaccine Inoculation has made very rapid progress in this kingdom. Through the warm patronage of the king, and the indefatigable zeal of individuals, the prejudices against this practice are fast disappearing. In a letter to the Medical College at Stockholm, his Majesty expresses his wish, that a list should be drawn up of the whole number of children vaccinated in the different provinces, during the last year; and that such surgeons, as had most exerted themselves in their respective districts, should be complimented in his name, and assured of his royal patronage. We find, in consequence, in a late Stockholm Gazette, the names of different practitioners who had thus distinguished themselves; together with the number of persons inoculated. From this statement it appears, that the confidence of the public in the vaccine practice has greatly increased. To obviate the objection of some, who still insinuate that the vaccine matter is not always sufficiently powerful to subdue the natural small-pox, Mr. HEDIN, first physician to the King, intends to publish *A short and clear description of all those eruptions, which bear more or less resemblance to the small-pox; and, consequently, may be mistaken for it.*

RUSSIA.

In the year 1804, fifteen new journals were printed in this empire, and 115 new books were published at St. Petersburg and Moscow: among these books were translations, we are sorry to say, into the Russian language, of Sterne's Tristram Shandy; Rousseau's Confessions, and his Eloisa; besides a variety of original works in the Russian tongue.

A society is established at Petersburg, under the name of MUSÆUM ALEXANDRINUM, for the purpose of forming a collection of Works of Art of every description; and to combine with it a collection of the best scientific works and journals.

The rich landowners in the Ukraine and Volhinia have contributed liberally for the establishment of Lyceums, for teaching Natural Philosophy, at Krzeminico, and at Winnica. The library and philosophical apparatus of the King of Poland have been purchased for this purpose. M. Sniadecki has received a sum equal to £500, to purchase telescopes and time-pieces; and no expence is to be spared in properly furnishing the observatories with instruments.

TURKEY.

For the first time an *Almanack* has been printed at Constantinople. The first Printing office in that city was established by SAID, who had been at Paris with his father the ambassador; and by IBRAHIM, a Hungarian; Achmet the Third patronized them, and they printed many books; but an almanack never made its appearance till now.

AMERICA.

An AGRICULTURAL SOCIETY has been established at Washington, under the special protection of the government. The president of the United States, the chief members of the administration, the senators, and the deputies of congress, are all members officially. The society, being now wealthy, from the sums granted by government, and the numerous subscriptions of individuals, have purchased a handsome house and a farm of 50 acres. They have also begun a library; and are in possession of the fine collection of ploughs, and other agricultural instruments, which formerly belonged to Gen. Washington. The form of its administration, the number and the succession of its members, the capital which it may possess (specified in bushels of corn), and its whole organization, are regulated by its charter of incorporation; which constitutes this association a body politic, and fixes the perpetuity of its continuance.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Hall's Works, vol. IV. being the last half of a "Paraphrase on all the Hard Texts of Scripture." demy 8vo. 8s. boards, royal, 12s.

A Letter addressed to a Society of Protestant Dissenters in the West of England. By James Hews Bransby. 1s.

A Sermon preached at the Cathedral Church of St. Asaph, on Thursday, Dec. 5, 1805, being the Day appointed for a General Thanksgiving. By Samuel Lord Bishop of St. Asaph. 2s.

A Sermon preached before the University of Oxford, Nov. 24, 1805, in which is proposed a new Interpretation of the 87th Psalm. By John Eveleigh, D. D.

A Sermon preached at the Foundling Hospital on February 26, 1806, being the Day appointed for a General Fast. By the Rev. J Hewlett, B. D 1s.

A Sermon preached at Willsdon, Middlesex, on the Day of the late General Thanksgiving. By the Rev. J. Mutter, A. M.

God's Defence and Protection of his People. By the Rev. T. Ruttledge, D. D. 1s. 6d.

A Sermon preached to a Country Congregation. By the Rev. Sir A. Gordon, Bart 1s. 6d.

A Sermon preached at the Parish Church of Great Stanmore. By the Rev. A. R. Shadwell, LL. B. 1s.

Sixteen Sermons abridged from the Works of the Right Rev. Father in God W. Beveridge, D. D. By the Rev. G. H. Glasse, M. A. 7s. 6d.

A Sermon preached at St. John's Church, Blackburn. By the Rev. J. Stevenson, A. B. 1s.

MISCELLANIES.

Picture of Edinburgh, containing a History and Description of the City, with a particular Account of every remarkable Object in, or Establiments connected with, the Scottish Metropolis. By J. Stark. 6s. boards.

Camden's Britannia, or a Description of the flourishing Kingdoms of England, Scotland, and Ireland, and the Islands adjacent, from the earliest Antiquity; translated and enlarged by the latest Discoveries. By Richard Gough, F. A. and R. SS. price 1l. 1s. and on fine paper 1l. 11s. 6d.

Counting House Lexicon, in the English, German, Dutch, Danish, Swedish, French, Italian, Spanish, and Portuguese Languages. 8vo price 1l. 5s.

Waaren Lexicon, or Dictionary of Merchandize, in Twelve Languages. 3 vols. 8vo. 1l. 6s.

Memoirs of the Life, Writings, and Correspondence of the Rev. W. Jones. By the Right Hon. Lord Teignmouth, an 8vo. edition. 18s.

A Supplement to the Life and Posthumous Works of Cowper, consisting of Original Letters, addressed chiefly to the Rev. Walter Bagot; to which is added, an Index to the whole Work. By W. Hayley, Esq.

Life of Thomas Dermody. By J. G. Raymond. 2 vols. foolscap 8vo. 16s.

A Letter respectfully addressed to the Most Rev. and Right Rev. Archbishops and Bishops of the Church of England, on Mr. Joseph Lancaster's Plan for the Education of the Lower Orders of the Community.

Thoughts on Affectation, chiefly addressed to Young People 6s.

Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Job. Orton; edited by S. Palmer. 8s.

The Trial of General Picton, Governor of Trinidad, for inflicting Torture on Louisa Calderon, in the Court of King's Bench, Feb. 24. 8vo. 3s.

Letters addressed to a Young Lady; wherein the Duties and Characters of Women are considered chiefly with a reference to prevailing Opinions. By Mrs. West. 2 vols. 12mo. 21s.

An Account of Two remarkable Trials for extraordinary Murders in the Counties of Gloucester and Essex. 1s. 6d.

Thoughts on the relative State of Great Britain and France at the Close of Mr. Pitt's Life and Administration, 1806. 2s.

A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade. By Thomas Clarke, A. M. 3s.

Observations on the Character and present State of the Military Force of Great Britain. 3s.

Letters from France, written in the Years 1803 4, including a particular Account of Verdun, and the Situation of the

British Captives in that City. By James Forbes, F. R. S., &c. 8vo. 21s.

The Dangers and Advantages of the present State of Europe impartially considered. By Frederick Gentz. 1s.

Letter to his Grace the Archbishop of Canterbury on the probable Number of the Clergy, &c. 2s.

An Address to the Right Hon. William Windham. 1s. 6d.

RELIGIOUS INTELLIGENCE.

AMERICAN INDIANS.

A PAMPHLET has lately been published in America, and re-published in this country (sold by Hatchard and by Phillips) entitled, "Accounts of Two Attempts towards the Civilization of some Indian Natives" By these accounts, which are of the most interesting kind, it appears that about ten years ago Committees of the Quakers residing in Pennsylvania and Baltimore were appointed to promote the improvement and civilization of the Indians. These two committees acted independently of each other, the former in places about 250 miles N. W. of Philadelphia, the latter in the territory between the Mississippi and Ohio. The Quakers were induced to make this benevolent attempt to meliorate the condition of their Indian brethren by a view of the miseries to which they were subjected by their attachment to hunting, and the habits of intoxication introduced and encouraged by the white traders, although their country, with little cultivation, would abundantly supply all the necessaries of life.

The Committees having opened a friendly communication with the chiefs of those nations, endeavoured to impress their minds with an idea of the benefit to be derived from introducing among them a knowledge of agriculture, and of some of the most useful mechanic arts, and urged them to begin to cultivate their lands, and to raise corn and other grain; also horses, cows, sheep, hogs, and other animals. In this endeavour the Committees so far succeeded, as to obtain the concurrence of the Indians in the plans proposed for their improvement. They then sent some ploughs and other implements of husbandry among them, and engaged suitable persons of their own persuasion to instruct them in the use of these utensils, to direct their labours in a proper channel, and by cultivating a farm of their own to add the influence of example to precept. The consequence has been, that the object of these useful associations has been in a great degree accomplished. The women and girls have been reclaimed from field labour and trained to domestic services; the men and boys have been drawn off from hunting, and instructed to pursue agricultural and mechanical employments; habits of drunkenness have been in a great degree repressed; and, such an improvement has been introduced into their whole system of life, as promises to be the beginning of permanent and increasing prosperity. These facts ought surely to stimulate our exertions in behalf of our Red Brethren; and we shall rejoice to see them give birth to an association for promoting the civilization and improvement of the North American Indians within the British territory.

In the "accounts" above alluded to, several speeches of Indian Chiefs are inserted. We were particularly struck by one of these, which was delivered to the Baltimore Committee, and in which the speaker dwells on the pernicious effects produced by the introduction of spiritous liquors among the Indians. We can only find room for an extract from this speech, with which we shall close the present article.

"Brothers and Friends;

"Since the introduction amongst us, of what *you* call *spiritous liquors*, and what *we* think may justly be called *poison*, our numbers are greatly diminished. It has destroyed a great part of your Red Brethren."

"This liquor which they introduce into our country, is more to be feared than the gun and the tomahawk."

"Brothers;

"When our young men have been out hunting, and are returning home loaded with skins and furs; on their way, if it happens that they come where some of this whiskey is deposited, the White man who sells it, tells them to take a little drink. Some of them will say, 'No, I do not want it.' They go on till they come to

another house, where they find more of the same kind of drink. It is there offered again; they refuse; and again, the third time: but, finally, the fourth or fifth time, one accepts of it and takes a drink; and getting one, he wants another; and then a third and fourth, till his senses have left him. After his reason comes back again to him, when he gets up and finds where he is, he asks for his peltry. The answer is, 'You have drunk them.'—'Where is my gun?' 'It is gone.'—'Where is my blanket?' 'It is gone.'—'Where is my shirt?' 'You have sold it for whiskey!' Now, brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children, who stand in need of the profits of his hunting. What must be their wants when he himself is even without a shirt *!"

---

* The penetration and judgment of the Indians in matters of religion, is very evident in the following authentic narrative.

Two Presbyterian Ministers, under the patronage of Princeston College of New Jersey, were chosen by the Missionary Society to go and propagate the Gospel among the Creek Indians, and in order to give weight to their embassy, several members of Congress accompanied these ministers into their respective nations, and took with them a number of bibles for the use of this people. When these ministers with their retinue arrived, a conference was held with some of their chiefs, when it was agreed, that the Indians should call a council: when met, they were informed they had brought two ministers of the Gospel to preach the gospel of Salvation to them, and a number of books which would teach them the way to heaven. The Indians, after a pause, said they would consider of it, which took fourteen days. The ministers proposed preaching, but the Indians signified they must consider of it. When the time of council was over, they inquired of the members of Congress, if they had any dark people among them; whether they preached the gospel of Salvation to them; whether they gave them those good books which would teach them the way to heaven; whether they treated them as brothers or as slaves. Being answered in the negative, the Indians replied, "Go home and preach the gospel of Salvation to them, give them those good books which will teach them the way to heaven, treat them as brethren and not as slaves, and then come and preach unto us!" In consequence of this unexpected advice they returned, and one of the members of this embassy, having fourteen slaves, gave them all their liberty. This occurrence took place among the Creek Indians. The person who set his slaves at liberty was *E. B.* a well known family in East New Jersey.

THE JEWS.

An address has been circulated by the Directors of the London Missionary Society to Christians of every denomination, calling upon them to unite their prayers and their exertions in favour of the unbelieving descendants of Abraham. The address states that Mr. Frey, the converted Jew, of whom we have several times made mention, has by his preaching excited considerable attention among his brethren; that more than one person has through his means, been converted to the Christian faith; that others are desirous to know more of the Saviour of sinners; and that latent convictions of the truth of the Gospel exist in the breasts of many, who have hitherto been prevented from making an open profession of their faith.

Deeply impressed as we are with the blameable neglect which the spiritual interests of this once favoured people have experienced, we feel strongly inclined to second every effort which may be made to repair the evil effects of our past indifference: and we should rejoice to see the attention of our ecclesiastical rulers drawn to a consideration of the means whereby this might be effected. Why should the Church of England be the last to engage in this "work of faith and labour of love?" We would, in particular, suggest to the venerable prelate who presides over the spiritual concerns of this vast metropolis, and within whose diocese the great body of the Jews, now in England, reside, the propriety of considering, whether there be not an urgent call on him to excite the activity and zeal of his numerous clergy, to exertion in this cause. Were a lecture, once a week or oftener, established under his sanction, with a direct and immediate reference to the Jewish nation, we have no doubt that the pulpit might be regularly filled, on that occasion, with men of knowledge, piety, and popular talents, who would voluntarily offer their services. And were both the clergy and the laity earnestly exhorted to make the state of this people the subject of con-

stant prayer to God, we might hope to witness a happy result.

In taking our leave of this subject for the present we would earnestly press upon our Christian readers the duty of cultivating a lively affection towards this despised and outcast people. Let the example of the great Apostle of the Gentiles, who, for the sake of his "brethren, his kinsmen after the flesh," had "great heaviness and continual sorrow in his heart," and "could wish that himself were even separated from Christ;" reprove the shameful indifference and unfeeling negligence with which they may justly charge us; and excite us to emulate his zeal and love. And let us with him constantly make it our "hearts desire and prayer to God for Israel, that they may be saved." Is it possible for us to open our Bibles, and not meet in every page with motives and encouragements to this duty? They are "Israelites" for whom we plead; to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs also were "the Fathers:" and of them, be it ever remembered with gratitude, "as concerning the flesh, Christ came, who is over all God blessed for ever." Let us then fervently engage in supplications to the God of all grace, that the Deliverer who is come out of Sion may "turn away ungodliness from Jacob:" so that "all Israel may be saved."

EDINBURGH SOCIETY'S MISSION TO TARTARY.

Letters have been received from the Missionaries of this society dated at Karass, the 23d of November, 1805, from one of which we extract the following interesting particulars.

"The state of the country around us is still very unsettled, on account of the differences betwixt the Russians and Kabardians, who have never yet come to an agreement. For this reason, it is not safe to go any distance from the village, as the Circassians, who are a fierce and cruel people, never scruple to kill and plunder any whom they happen to meet, connected with the Russians, if they are able to master them. There has been much sickness and mortality, both among the Tartars and Russians this season, as you may read in the countenances of many of the people. The ague and dysentery have been particularly severe among them, and though our family has been much healthier than any around us, yet we have not altogether escaped."

"I informed you in my last that we had unanimously resolved to comply with the request of three of our ransomed natives, who had expressed a strong desire to be admitted by baptism into our Christian fellowship. We were all of opinion that their improvement in religious knowledge, their good profession, and Christian behaviour, entitled them to this privilege. At the same time, we thought it expedient before baptizing them, to examine them publicly before the whole family."

"After the examination of our three candidates, with whom we were much satisfied, it was resolved that they should be baptized on Sabbath the 19th Nov. O. S. Accordingly, we all met for that purpose about six in the evening, when the three being placed before Mr. Brunton, we sung an hymn. Mr. B. then addressed them for some time in their own language. They were much affected with what he said; and having again expressed their desire to be received by baptism into the Christian church, and professed their determination rather to die than forsake the Lord Jesus, we all joined in prayer. Mr. B. then read the warrant for baptism, which Christ gave to his disciples, Matth. xxviii. 19. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. After which, he baptized them by sprinkling; when we again joined in prayer, commending them to the care of *Him*, to whom they have devoted themselves, and pleading that what we had done on earth, might be ratified in heaven. We again sung an hymn; after which we all congratulated our newly baptized brethren. It was truly a solemn season. I cannot describe to you what I felt. Let our friends in Britain take comfort from these beginnings. Let them continue to pray for us, yea, to cry mightily to God, that Heathen and Mohammedan darkness may fly before the glorious light of the gospel, that so the deserts around us may rejoice, and blossom as the rose.

"We have set up our printing press, which is at work with a tract that Mr. B. has written against Mohammedanism. We are eager to commence the printing of the Scriptures in the Turkish language, and our only hindrance at present is the want of paper, which, I fear, we shall have to commission either from Petersburgh or Moscow. This will be attended with a

heavy expence, and Mr. B. I suppose, has written you before this, that our money is done, and our credit nearly exhausted. But we trust that the friends of religion will not suffer this important work to fall to the ground, for want of means to carry it on."

To these extracts we think it right to add the following observations of the directors of this society respecting the state of their funds.

"It is with extreme regret that the directors find themselves under the necessity of calling the particular attention of the friends of religion, to the *present state of the Society's funds.* At an extraordinary meeting held on the 4th current, in consequence of some dispatches received from their missionaries in Tartary, there was laid before them a state of their funds; from which it appeared, that the whole unappropriated funds belonging to the Society did not amount to more than £345, from which they have since remitted to Petersburgh, £260. to answer an immediate and pressing demand, which leaves a balance in their hand of no more than *eighty five pounds Sterling.* The directors had hoped, that, before this time, the missionaries at Karass, would have been able to do something considerable towards their own support: but circumstances which could not be foreseen, and particularly the unsettled state of the country, in consequence of a war betwixt the Russians and Cabardians, have rendered it impossible for them to raise almost any thing for their own maintenance; so that their large family, consisting of not fewer than thirty-nine persons depend for their subsistence, almost entirely on what can be sent them from this country.

"Besides the expense of supporting the family at Karass, the Society are educating three young men for Missionaries, one of whom has nearly finished his studies at the Divinity Hall, and is now attending the medical classes in the university of Edinburgh. —The bare statement of these facts will be sufficient, it is presumed, to secure the assistance of those who are interested in the success of the gospel."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE Continent continues in a state of very great agitation. On the cession of Dalmatia to France a Russian detachment took forcible possession of Rocca di Calabro, a place which commands the mouth of the Cattaro, and affords them an opportunity of obstructing the march of French troops from Venice into European Turkey. The surrender of this place by the Austrians has given occasion to sharp remonstrances on the part of Bonaparte, and the Austrians have been required to retake it, or to afford a passage to French troops through the Austrian territory for that purpose. Their hesitation to comply with these requisitions, has been followed by the re-occupation of Braunau by a French force, and by the march of Marmont's division into Dalmatia. It is not unlikely that this incident may lead to a renewal of the late conflict. The possession of Rocca di Calabro will at least be sharply disputed between the French and the Russians, who derive great advantages from the vicinity of a large force at Corfu.

The Neapolitan army in Calabria appears to have made a more determined resistance than could have been hoped for. The fortress of Gaeta, commanded by the Prince of Hesse, still holds out, and the war appears to have been hitherto prosecuted with various fortune. We almost regret that the Russian and British force should have quitted that country.

The great object which Bonaparte appears now to have in view is to exclude England from the North of Europe, and even to shut the Sound against her. With this view he has induced the king of Prussia to accept Hanover as his indemnification for the cession of Anspach and Bareuth, and to shut all the ports in his dominions, or within his control, against the English commerce. The communication between this country and Hamburgh, Bremen, Emden, &c. is therefore at an end. And an embargo having been ordered by his Majesty, we may now consider ourselves as actually at war with Prussia. Some demonstrations have also been made by a Prussian force, with a view to driving the Swedes from Pomerania. These however still maintain their position; and will probably be supported in maintaining it by a large Russian force. The treache-

rous conduct of the Prussian court towards this country, though experience might have taught us to expect treachery at her hands, has far exceeded in its enormity the ordinary measure of political profligacy. Her conduct appears to have been almost without a precedent in the worst of governments, in the worst of times. We were at peace and in alliance with Prussia. She had engaged to assist us in the war against France, and was to receive from us a subsidy. Yet at that very moment she agrees to cede part of her own territory to France, and to take Hanover as an equivalent.

When his Prussian Majesty's intention of shutting the German rivers against us was announced, almost all our shipping in that quarter effected their escape. A great many Prussian vessels have however been detained in our ports, and a great many more have since been brought in for adjudication. The annihilation of the Prussian commerce cannot fail to be a speedy consequence of the base and contemptible policy pursued by that court.

Bonaparte has given to his brother-in-law, Prince Murat, the sovereignty of the countries of Cleves and Berg, with the title of Joachim (the first we suppose) Duke of Cleves and Berg. The new Duke made his formal entry into Dusseldorff, on the 25th ult.

Considerable apprehensions are entertained of an attack being made by Spain on Portugal, at the instigation of France.

THE CAPE OF GOOD HOPE.

The whole of this colony is now in possession of his Majesty. General Jansens and his army capitulated without risking a second engagement.

GREAT BRITAIN.

SUNDAY DRILLING.

Our readers will recollect that when the present war first broke out, an act was passed in parliament for training the mass of the population to arms, provided a certain number of volunteers did not come forward and offer their services. The spirit of the nation was such as promptly to produce a voluntary force which considerably exceeded the specified proportion, and the operation of the act in question, as far as respected the general training, was therefore suspended. This act empowered the Privy Council, or the Lord Lieutenant of the county, to appoint Sunday as a day of exercise, even in ordinary times: at least it did not restrict the exercise of this power, to times of extraordinary emergency. On the substitution of the volunteer system for the levy-en-masse, the spirit of the enactment respecting Sunday drilling was transfused into the orders issued by the executive government for training the volunteers. So solicitous indeed did his Majesty's ministers appear to establish this practice, that they directed a shilling a day for twenty days drill to be paid to the volunteers, *provided they had been drilled on the* SUNDAY *preceding the day for which they claimed pay.* This order, the object of which seems to have been to hold out a strong temptation to exercising on Sundays, was happily not adhered to in practice; and we do not believe that the usual allowances were withheld from any corps, merely because they had resisted this temptation to violate the sanctity of the Sabbath. In consequence, however, of the decided preference, which had been shewn, both by the legislature and the executive government, to Sunday as a day of exercise, the practice of drilling the volunteers on that day soon became general.

On the first intimation of an intention on the part of ministers to legalize this infraction of the Sabbath, we deemed it our duty to raise our voice against it. If the reader will turn to our volume for 1803, p. 445, he will find a summary of the arguments against its adoption, and a specification of the evil effects which, it was apprehended, would result from it, and which, as will presently appear, have since been unhappily realized. Many good men indeed were induced at first to tolerate the practice on the ground of an alleged necessity. The preparations of Bonaparte were begun on a scale of alarming magnitude, while our means of defence appeared to be comparatively feeble. But it soon became evident that there was no intention of limiting the practice of Sunday-drilling to times in which the plea of necessity might colourably be preferred. Long after the menace of invasion had ceased to excite any alarm, and the volunteers had attained a respectable state of discipline; even after the French armies had removed into the heart of Germany, and the glorious victory of Trafalgar had created a general sense of security throughout the kingdom, Sunday continued, nay it has

continued to the present moment, to be selected, in many places, as the only day for drilling and inspecting the volunteer corps.

Still, however, the friends of religion had the satisfaction of thinking that the evils arising from Sunday-drilling were partial in their extent: in a number of great parishes there were no volunteers at all; and many volunteer corps, particularly in the metropolis, and its vicinity, abstained entirely from the practice. They also indulged a hope that it might be of no long duration, the volunteer force being considered as of a temporary nature. But the question seems now to assume a much more serious aspect. Mr. Windham's plan for general training, as far as it has been hitherto developed in the house of commons, is evidently intended to be permanent, and it will extend to every parish in the kingdom. If therefore Sunday drilling should make a part of this new system, the mischiefs arising from it must prove much more formidable than any which have been hitherto experienced.

Mr. Windham, in explaining his intentions to the house, did not, it is true, make any distinct reference to this point: but Mr. Fox supplied the omission, and stated it to be the intention of government to exercise the compulsory levy proposed by the bill on Sundays, adding this argument as a recommendation of the measure, that, as the men would be paid for drilling, every Sunday employed in that exercise would yield them a clear gain of a shilling.

But even if there had not been this explicit avowal on the part of Mr. Fox, of a design to legalize and perpetuate the systematic violation of the Sabbath over the whole land, we should have equally deemed it our duty to call the attention of the public to this momentous question. When we consider the extent to which Sunday-drilling has prevailed, and the countenance it has received from the legislature and the government of the country, we can indulge no hope of its being abandoned, unless there should be an authoritative interdiction of the practice in future, except on *very* extraordinary emergencies. If a discretion is even tacitly left to a commanding officer, or to a Lord Lieutenant, on this point, we cannot doubt, after the experience of the last three years, that Sunday-drilling will become the prevailing practice. It must be obvious, therefore, that the omission of any reference to Sunday-drilling in the present bill will be an illusory concession. In that case the appointment of Sunday as a day of exercise will, as we admit, neither be directly enjoined, nor expressly permitted, by the law of the land. This however will prove but a very inadequate remedy of the evil: it will, in fact, be no remedy at all. It is evident that under existing circumstances, nothing short of a clause prohibiting (except in cases of very peculiar urgency, such as the *immediate* prospect of invasion) both Sunday-drills and Sunday inspections, is likely to be of any avail in preventing the continuance of the practice. We earnestly call, therefore, on the friends of religion and virtue of every name, to employ their utmost efforts in endeavouring to promote this desirable object.

When we had occasion first to consider the practice of Sunday-drilling, we expressed a clear and decided opinion, (Vol. for 1803, p. 445) that it was directly calculated to produce a great increase of profligacy, not only as it would lessen the general respect for the sacredness of the Sabbath, but as it would serve to collect together all the loose and profligate of both sexes. This anticipation, as we have already intimated, has been but too faithfully realized. The clergy who are entrusted with the care of parishes where this practice has prevailed, speak in strong and unequivocal terms of the evils that have flowed from it. A great mass of authentic evidence might have been produced in corroboration of this statement. A number of letters have been received from respectable clergymen in different parts of the kingdom full of the most melancholy details respecting the pernicious effects of Sunday-drills and Sunday-inspections. From these letters it clearly appears that an habitual neglect of public worship; a striking increase of levity and profaneness, of drunkenness and tumult on the Lord's day; and a growing contempt for religion, its ministers and institutions; are among the bitter fruits of this system. The very men who were disposed at first to tolerate the practice, now very generally deprecate its continuance *.

---

* Our limits will not allow us to give long extracts from the various documents which are alluded to in the text; but we subjoin a few for the purpose of substantiating our representations.

"The evil of Sunday-drilling," observes a respectable clergyman, "I think incalculable. For not only have the volunteers themselves and their officers got into a habit of abstaining from attendance on Divine Service, but others also, from ex-

It may not be improper to state distinctly on this occasion, the grounds on which we have been induced to express an opinion so decidedly hostile to the practice of Sunday-drilling.

---

ample, from indolence, or from a curiosity in going to look at them, absent themselves; many of whom certainly used to be more frequent attendants at Church. The practice commenced in July 1803, and conceiving in my own mind, there might be some necessity for extraordinary exertion, I did not at first oppose it. But soon, very soon indeed, I found the mischief of it. It was like the letting out of water; and we ought to have remembered the advice of the wise man, and have left off, not simply contention, but immorality, before it be meddled with. The crowds that came to see them, the levity that followed and has since continued, and the inroads made on the more decent and orderly manner of observing the Sabbath, struck me with shame and dread. I applied to the officers. I begged their interposition, and they promised it; but most unfortunately the executive government, if not the legislative, countenanced, or was thought to countenance, the practice. From that moment my interference with the officers was vain. The result only was offence on my part to them, and a change of the hour to the very hours of Divine Service both morning and afternoon. I appealed with earnestness to the commanding officer, who was kind enough to put a stop to the going out in the afternoon to exercise: but this was all I obtained: and this was much more than counterbalanced by the inspections themselves being now appointed on a Sunday. And thus have matters remained for two years and a half.

"Such, Sir, are the melancholy effects of Sunday-drilling. The serious and well disposed in my parish, which is extremely populous, lament it as much as I do. Evil is by these means introduced into private families. Preparations for drilling, the cleaning of arms, with a long &c. generally done on the Sunday morning; the absence of servants, or of a master of a family occasioning others also to be employed, and to stay away from public worship; and the consuming almost the whole of that time in secular affairs, which, or at least some part of which, had wont to be devoted to more serious employments, add greatly to the mischief."

"I really fear the bad effects of the system, and the dissipation of time and religious principles it has introduced, will last for many many years to come. I look upon it, Sir, as one of the greatest evils, and most unfortunate circumstances for the interests of religion, that ever happened to this part of the kingdom. I deprecate it as worse than all the atheistical opinions that were promulgated by the visionary philosophers of the close of the last century."

"Another evil resulting from Sunday-drilling is the encouragement it gives to frequenting public houses, and also to keeping open shops which might otherwise be shut."

The above statement is confirmed in every essential point by all the communications which we have seen on the subject of Sunday-drilling. We will briefly notice some of the expressions by which its injurious effects are characterized. "An increase of irreverence and disrespect for the Sabbath, of drunkenness, and of every description of vice," have, according to one clergyman, been its grievous result. Another observes that whenever "Sunday-drills have taken place the churches are thinned, the fields and alehouses crowded, and the town extremely loose and disorderly." "A diminution," remarks a third, "in the number attending public worship, and increased licentiousness and debauchery have, invariably, as far as I have been able to learn, accompanied this measure."—"The Sabbath-day," is stated by a fourth to have "lost very much of its decency, stillness, and solemnity," in consequence of Sunday-drilling, and to have "all the appearance and disorder of a fair."—"Sunday-drilling," says a fifth, "has been extremely hurtful to the cause of religion, and there is evidently an increase in immorality, and in the neglect of the duties of the Sabbath, wherever the system was adopted in the neighbourhood." The following evils are enumerated by a sixth as flowing from Sunday-drilling. 1. "A visible diminution of my congregation." 2. "Fondness for drinking, rudeness of manner, contempt for advice." 3. "A daring violation of the Sabbath, and a contempt even for common decency." 4. "Irregularity in the public houses." Similar testimonies might easily be multiplied: but we forbear. The letters which have furnished these extracts will be found at the close of a pamphlet which has recently made its appearance, entitled, "Observations on the Plan for training the People to the Use of Arms, with reference to the subject of Sunday-drilling, by Thomas

1. The experience of three years has demonstrated the mischievous tendency of Sunday-drilling. The evidence which has been already adduced, places this point beyond the reach of doubt, and renders it a most imperious duty to oppose by every lawful means the farther continuance of so great an evil. Every man who is possessed of any influence, whether immediate or remote, with any member of the legislature is bound, as we conceive, to employ it in procuring an interdiction of the practice.

2. The practice of Sunday-drilling is a direct breach of the divine command; an awful departure from the principles of our established religion. On this particular, though the most important of all, it seems unnecessary to enlarge. The proposition will scarcely be disputed. And the consequence of a wilful and deliberate contempt of the divine authority is sufficiently obvious.

3. The practice in question stands directly opposed to the spirit, and even to the letter of the laws which have for their object "the better observance of the Lord's day;" and must render abortive all the laudable attempts which have been made by the Society for the suppression of Vice, and by others, to enforce those laws.

4. The due observance of the Sabbath is one of the principal barriers against the inroads of irreligion and licentiousness*. If this be broken down, these evils will not fail to extend themselves. But it is farther to be considered, that the effects of the system which we are opposing, though they will to a certain degree be immediately visible, will not wholly unfold themselves at once, but be gradually progressive through a long course of years. We have therefore before us a most alarming prospect of the moral evils which will be felt not only in this, but in future generations, should the systematic violation of the Sabbath be sanctioned by law, or even permitted, in one of our most important national institutions.

Various other evils might be pointed out as likely to arise from this practice; such as the disgust and dissatisfaction which it must occasion in the minds of many; the discord which it will tend to produce at a moment when union is particularly to be desired, &c.:—but we must bring this long discussion to a close. Before we do so however, it may be proper just to notice the only argument by which we have heard any one attempt to justify the continuance of Sunday-drilling. The plea of necessity is now no longer resorted to: and if it were, it would be too absurd to merit any notice. While 26 days in the year are deemed sufficient for the purpose of training both the volunteers and the compulsory levy, it would be utterly ridiculous to plead *necessity* in extenuation of Sunday-drilling. The plea of œconomy has likewise been abandoned. The men are to be *paid* for drilling on Sundays. The only reason that has been given for continuing the practice is, that the men, by drilling on Sundays, will be a shilling richer than they otherwise would have been. Surely this is not a reason which can be tolerated for a moment. Men are to be induced by the motive of gain to violate the Sabbath; although the whole current of our legislative acts on this subject have hitherto been directed to counteract this motive. If such an argument as this shall induce parliament to sanction Sunday-drilling, may it not be fairly extended by individuals to every case of profitable employment? If the *gain* of a shilling a day will justify a man in attending drill on a Sunday; how much stronger will be the justification of every mechanic in the kingdom, to say nothing of farmers and tradesmen, and of every vender of spirituous

---

Gisborne, A. M." printed for Cadell and Davies. We quote these in preference to others which we have seen, because, bearing the authentication of so respectable a name, they will carry with them greater weight than if they were produced on the authority of an anonymous journalist. Mr. Gisborne's pamphlet is every way worthy of the consideration not only of our readers, but of the public at large, and particularly of the members of the legislature. Mr. Cooper's pamphlet on Sunday-drilling, reviewed by us in 1803, has been published with a new preface. We can only add to the favourable account which we then gave of it, that its value and importance are in no small degree enhanced by the circumstances which have led to the present discussion.

* "Destroy the Sabbath," observes Mr. Gisborne in the tract already mentioned, "and you destroy religion. Destroy religion: and you destroy morals, property, ranks, parliaments, and thrones. In combating the tremendous power upraised by the revolutions of France, will you enter the track by which revolutionary France has advanced through anarchy to slavery? To abrogate the Sabbath, was one of the first steps in her progress. Imitate her conduct, and you approach her calamities."

quors, who shall employ that day in the ordinary occupations of his trade? The consequences to which such an argument leads are monstrous in the extreme; and we trust that they will be averted by the timely interference, by all legal means, of every individual, in parliament or out of parliament, who feels for the best interests of his country, and of posterity; for the outraged claims of decency and morality; and for the insulted honour of the divine law.

PARLIAMENTARY PROCEEDINGS.

We have already adverted to the new military system proposed by Mr. *Windham*. With respect to the regular army, he proposed as his first object to make the situation of a soldier estimable and desirable, by enlisting him only for a limited time, say seven years; at the end of which he might retire with the privileges now given to militia men. In case of his re-enlisting for a second term of seven years, his pay should be increased by sixpence a week, and if he retired, it should be with a pension. In case, however, of his serving for a third term of seven years, a shilling a week should be added to his pay, and at the expiration of the term he might go off with an allowance from Chelsea of at least ninepence or a shilling a day. He also proposed an increase of allowance to officers' widows. With respect to the existing army he meant to make no other change than to increase the pay and the Chelsea allowance, according to the length of their service. As to the militia, it was his intention to abolish the ballot, and to keep its number at 40,000 men, by means of a small bounty. The volunteer corps he proposed should be put on the allowance of August, 1803, instead of that of June. This we understand to be, that pay for twenty-six days drill only is henceforth to be allowed them. The pay for permanent duty and for drill serjeants, and the marching guineas, are also to be discontinued; all which will be a saving of near £900,000. He further proposed that in future, no regular officer, above the rank of a lieutenant, should hereafter be commanded by a volunteer officer, whatever his rank might be. As a substitute for the volunteers who might withdraw, and as in itself a more efficient means of defence, he proposed to train the mass of the population to arms, and particularly to firing rapidly and accurately; a sixth part in its turn for 26 days in a year. If this were done, the ranks of the regular army might always be recruited with ease, while we should have a large body of irregular troops to harass the enemy.

Such are the outlines of Mr. Windham's plan. We do not mean to enter particularly into the details of it; but we cannot help entertaining a serious doubt as to the policy of allowing the soldiers of the regular army a right to claim their discharge during the continuance of a war. It likewise appears to us, that the proposed measures of defence are inadequate to the present emergency. We should be calling forth the whole strength of the country, and putting it into a state of efficiency. Instead of that, the volunteers by being in some measure degraded, will probably be greatly reduced in number, while the substitution which is projected must for a considerable time be wholly unavailing.

Lord Henry Petty opened his budget in a very masterly manner on the 28th Feb. The unredeemed debt on the 1st of Feb. 1806, was £517,280,000, and the redeemed, £123,436,000. The unfunded debt amounted to 23 millions. The permanent taxes were 32 millions and a half. The charge for England this year was £43,630,000. and for Ireland, £5,297,000. The ways and means for England were,

Malt and personal Estates	2,750,000
Grants for captures	1,000,000
Lottery	380,000
Surplus consolidated fund	3,500,000
War taxes	18,000,000
Loan	18,000,000
	£43,630,000

As additional war taxes, he proposed that the property tax should be raised to 10 per cent. and that a million should be added to the customs and excise duties. This would make the war taxes 19 millions.

The loan was negotiated at £4. 19*s*. 9*d*. per cent. To pay the interest on it he proposed to make the tax of last year on wine permanent, which would yield

	£500,000
Pig iron	500,000
Equalization of tea duty	70,000
Appraisements	60,000
	£1,136,000

On the 21st instant a message was sent by his Majesty to both Houses of Parliament, announcing the rupture with Prussia. The style of the message is remarkable for an union of moderation and dignity. Both Houses concurred in a vote of thanks to his Majesty.

A bill has been brought into the House of Commons by the Attorney General, for abolishing the slave trade carried on by

British subjects, for the supply of the colonies of foreign nations, or of those conquered by his Majesty's arms during the present war, which, we trust, will pass into a law.

Lord Howick (Mr. Grey) has moved an increase of pay to the officers and seamen of the royal navy.

The bill for making provision for stipendiary curates, has been rejected by the House of Commons.

From some expressions which fell from Mr. Fox in the House, we are disposed to think that the interchange of dispatches between this country and France which has been so frequent of late, refers only to the exchange of prisoners.

NAVAL INTELLIGENCE.

In consequence of the embargo laid on all Prussian vessels, great numbers have been detained in port, and many more have been brought in by our cruizers.

The blockade of the rivers Ems, Weser, Elbe, and Trave has been officially notified; and vessels belonging to persons residing in these rivers are ordered to be detained.

Two French squadrons have appeared on the coast of Africa, by one of which the Favourite sloop of war, and several slave ships, have been captured.

On the 4th of February, an American ship fell in, in lat. 15. 22. S. long. 13. 25 W. with a French squadron of seven sail of the line and one frigate; one of them commanded by Jerome Bonaparte. The officers stated that they sailed from Brest on the 14th of December, consisting then of eighteen sail of the line. Five of them have since been accounted for by Admiral Duckworth. It is reported that four more had found their way to La Guira Bay, in the island of Cuba, and that Admiral Duckworth had sailed from Jamaica in quest of them.

OBITUARY.

On the 8th Inst. RICHARD PATCH was executed at the new Gaol, Horsemonger Lane, having been found guilty of the murder of Mr. Isaac Blight. The circumstances of unprecedented atrocity which attended the perpetration of this murder are too notorious to require from us any specification of them. We doubt not, however, that it will be a satisfaction to our readers to receive some more authentic account of the last hours of this unfortunate man, than has yet been submitted to the public. This we are enabled to do by means of the following communication, with which the Rev. Mr. *Mann*, the Clergyman who attended him, has obligingly favoured us.

To the Editor of the Christian Observer.

THE general interest which has been excited in the public mind by the execution of the unfortunate Patch; the very incorrect and erroneous accounts which I have seen in the newspapers, respecting the temper and conduct which he is said to have manifested in his last moments; the numerous and very pressing applications which have been made to me for information on these particulars; the satisfaction which a circumstantial and official statement of the whole transaction, as far as it came under my immediate observation, may afford many persons both in the metropolis and in various other parts of the kingdom, and, above all, the hope that some abler pen than mine will improve the subject, have induced me to alter a resolution which I had originally formed, and to offer for your insertion the following brief narrative of facts.

I had only two private interviews with him antecedent to his trial; for these I was indebted to the adjournment of the Court from Kingston to the County Gaol. It is very seldom that a criminal can be visited with any good effect, till his fate is determined. It is not to be expected that he will make any confessions. His mind, if not dissipated and hardened, which is too frequently the case, is so occupied in preparing means of defence, and so deceived by the hopes of escaping justice, that he is little disposed to listen to the admonitions of a spiritual friend. I believe this to have been the case with Patch. The circumstance which I have just mentioned afforded me, however, an opportunity, which I did not neglect, of conversing with him after the bill had been found against him, and before his trial; and it is but just to say that, whatever might have been the previous state of his mind, to me there never appeared in him any thing bordering on levity. He not only behaved with civility and propriety, but seemed thankful for my visit, and desirous that it should be repeated. I place the greater stress upon this, because in my public sermons and exhortations, at which he was always present, I had spoken so plainly and pointedly, that it was impossible for him not to perceive that I was addressing myself immediately and directly to him; a measure in the adoption of which I thought myself fully justified, and which some

experience had taught me to prefer to any other.

I observed as little ceremony in my private conversations with him as I had done in my public discourses. In order, however, that I might not defeat my own purpose, and to render my visit as acceptable as would consist with the fidelity and responsibility of my character and office, I first told him that I did not mean, directly, or indirectly, to extort from him any confession of his guilt; but that, regarding him in his present situation as a person apprehended by the justice of his country, and under the strongest circumstances of suspicion, it was my duty to inform him of the general opinion,—*that he was guilty—and that he would suffer.* I repeated this on my second visit; and on both occasions made it the ground of a serious exhortation to prepare for an event, which it was almost universally believed would happen, and "which," I added, "it is my own firm persuasion, will take place." He appeared very little affected by this declaration; at the same time I could plainly perceive that he had lost that confidence of his acquittal, which he was said to have previously possessed. With the loss of this confidence, I should have been happy to have seen a proper concern for the awful consequences, as connected with his own eternal happiness or misery.

It was subsequent to his trial, that the change in his mind became visible. And it is in this, more than any other particular, that I feel myself impelled to do justice even to a wretched criminal; by contradicting what I have seen propagated, and what I believe to have been the too general opinion:—that he was obstinate and sullen;—that he discovered no symptoms of penitence;—that, on the morning of his execution, he exclaimed, "Is there no mercy for an innocent man? &c."—No such disposition appeared in him; no such words were ever uttered by him. If, prior to his conviction, I had observed an indifference approaching to insensibility, now his heart seemed broken within him. While I was with him, he wept almost incessantly; listened with the most serious attention to every thing I said; lamented, in general terms, the sins and crimes of his former life; joined in prayer with apparent great devotion; and several times was on the point of fainting away through distress of mind.

To all this I have to oppose what must appear a very great inconsistency. By no entreaties could I prevail on him to confess the particular crime for which he was to suffer; by no arguments could I convince him that such confession, being the only restitution, or satisfaction, in his power to make, was a duty which he owed to the family whom he had injured, to the jury who had found him guilty, and to the surrounding world. He would reply, "I have confessed all my sins to God; he knew them all before I confessed them; but I have laid them all before him; I have concealed nothing. I forgive all my enemies, and all my prosecutors; and I hope that God, for Christ's sake will forgive me." This was the language he invariably used, when urged to that particular confession which would have been so satisfactory to me and to the public at large. I repeated my arguments, and multiplied others in abundance, after the performance of the last service in the chapel; but with the same effect. He was evidently overwhelmed with distress on my renewing the subject; and it grieved me much to be, as I conceived, under the painful necessity of disturbing and embittering his few remaining moments. He was then pinioned, and in his last hour. He pressed my hand between both his, calling me his dear and best friend, and expressing himself in the tenderest and most affectionate terms respecting my attentions to him. He thanked me both for my public services in the chapel, and for my private discourses and prayers with him; and blessed God that he had ever known me, and that he had been brought to that prison. "Since you have been with me this morning," said he, "I have been happier than I ever was in my whole life—I am willing to suffer—I am ready to go—The Lord have mercy on my soul, for Jesus Christ's sake."

How far, or whether at all, these appearances are to be considered as the signs of a real and gracious repentance, is beyond any judgment of mine to determine. I only state facts. I am accustomed to such scenes. I draw no conclusions from them *.

It is proper to mention that, in all my intercourse with him, I spoke to him as a person respecting whose guilt I did not entertain the smallest doubt; nor did he, in

---

* The penitent thief confessed his guilt and the justice of his condemnation. "We indeed" suffer "justly; for we receive the due reward of our deeds."—"And Joshua said unto Acham, my son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me." EDITOR.

any form whatever, deny the fact; only he wished me to be silent on the subject; and once said, "Do not press me, I have said all that I can say." The generality of your readers will find the same difficulty which I have done, in reconciling this apparently contradictory language and conduct; with only this difference, that I am in the habit of witnessing, in other criminals, similar inconsistencies and contradictions, and that I cease to wonder at them. There must have been very strong reasons, strong I mean in his own mind and judgment, to have induced him thus to persevere in a resolution, which nothing could shake, of not criminating himself, by any confession; were we acquainted with them, though they could not have been such as would justify his conduct, they would lessen our surprise. Exclusive of this one inconsistency, which I allow to be very essential, I should have been disposed to say of Patch, that he was one of the most penitent criminals I ever attended.

I shall be glad if this short, but faithful, account shall draw from your correspondents some remarks, which may be both generally profitable to others, and particularly useful to myself, in the future discharge of a painful but important duty.

St. Savior's, W. MANN.
April 21, 1806.

ANSWERS TO CORRESPONDENTS.

IF AN ENQUIRER will peruse with care the pages of the Christian Observer, he will easily discover what are the different opinions which have been held on the doctrine of justification.

Φιλοπτωχος; S. T.; AN ANTISECULAR PHILOSOPHER; and F will be inserted.

C. W.; R. S. T.; D. B.; MINIMUS; JACOBUS; Κριτων; and H. T. are under consideration.

AMICUS; A GENTILE; EVANDER; and THEOPHILUS are received.

We agree with a CHURCHMAN that the Church of England can with no propriety be called *Arminian:* but surely it does not follow as a corollary from this, that she is Calvinistic.

We make no doubt that C. O. T. is correct in his statement. But we have no recollection whatever of the paper to which he alludes; nor should we now know where to lay our hands on it.

We shall be glad to receive the paper alluded to by R. H. S.

Mr. Justice Harding's Speech has never, as far as we can recollect, been sent to us.

We can assure PELERIN that no one can think worse of the principles and views of the Conductors of the Monthly Magazine than we do. But we have as yet met with nothing in that work which has appeared to us to merit a serious refutation.

To SENEX we recommend the Commentaries of Henry and Scott; and the Sermons, of Beveridge, Walker of Edinburgh, Walker of Truro, Witherspoon, Milner, Gisborne, Cooper, and Scott, together with the Essays of the last mentioned gentleman.

Dr. H. must have seen that our review is a select one, a circumstance which would of itself sufficiently account for the omission of any particular work. Besides this we had already expressed our opinion respecting the points in dispute. As for the pamphlet which he supposes may have operated to his prejudice, we assure him that it never made the slightest impression on our minds.

We regret that ANILES should have any cause to complain of our inattention. We certainly received his Epitaph.

☞ We have been desired to state that the Second Annual Meeting of *the British and Foreign Bible Society* will be held at the New London Tavern, in Cheapside, on Wednesday, the 7th of May next, at 11 o'clock.

POSTSCRIPT. The last accounts from the Continent strengthen the apprehensions that have been entertained of a renewal of the war. The French armies are accumulating in Germany, and in consequence of what has occurred in Dalmatia, it is declared that Braunau has been reoccupied, and that the Austrian prisoners on their march home have been stopped. The greatest exertions are making at the same time to recruit the Austrian armies. The Russians are said to be advancing.